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COMMUNICATIONS.

For the Western Recorder.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

No. IV.

My object in this paper, is not to inquire how many missionaries ought to be sent to the heathen world, nor what proportion of the whole number devolves in equity upon the American churches; but simply, *what reinforcements the Board ought to send, during the next eighteen months, to the various missions under its care.* This was answered in the resolution of the Committee, referred to in my first paper; but I design now to be more specific, and to state some of the reasons for the proposed reinforcements; aiming, as did the Committee, not to make the number as great as possible, but only so many as shall be necessary to secure the results of our past labours and expenditures, and make some progress, on the whole, in our work.

The missions of the Board may be classed under these four heads; the Mediterranean, the East-Indies, the Islands of the Pacific, and the North-American Indians.

1. In the Mediterranean, our principal attention, for several years, has been directed to the Greeks, the Armenians, and the mixed people of Mount-Lebanon and Palestine. Malta is to us a mere manufactory of books. In liberated Greece, our only missionary is Mr. King, who desires an associate, and ought to have one. The great body of the Greeks, however, are not inhabitants of Greece, but are still under Turkish rule; and towards them the Ottoman policy is said of late to have become more kind and liberal than formerly, in order to prevent their emigrating into Greece. We ought to send three or four missionaries to the Greeks of European and Asiatic Turkey. Mr. Smith is to take charge of the printing establishment at Malta, and Messrs. Temple and Goodell will probably remove to Constantinople. Should Mr. Dwight, who has been exploring Armenia with Mr. Smith, devote his life to the Armenians, he will soon be in need of a companion. In Syria are only Messrs. Bird and Whiting, who ask for aid; and two men should be sent to form a station in their neighbourhood, within the bounds of ancient Palestine.

2. It is eleven years since the mission in Ceylon was reinforced, and two new missionaries are greatly needed there; one as a preacher of the gospel, the other as a professor in the mission seminary. Recent intercourse with the government gives reason to hope, that such an accession would be permitted. A press is about to be sent to China, and the encouraging aspects of that mission, with the repeated calls that have lately reached the Board from Siam, renders it highly probable that duty will require another missionary to be sent to that part of the world within eighteen months.

3. In the Sandwich Islands there are now eleven preachers. Three others are on their way. One of these, however, with one of the labourers now at the Sandwich Islands, is destined to the Marquesas; and I fear, that by the time the other two are able to preach in the Hawaiian language, one or more of the older missionaries, whose health is much impaired, will be laid aside from labour.—The population of the Sandwich Islands, at the lowest computation, is 150,000, and no where on earth do we know of so large a community equally attentive to the preached word of God, and apparently so desirous of religious instruction. Divide that people among twelve missionaries, and each has 12,500 souls. This, considering all the circumstances of the case, is an overwhelming charge. Ought not the number of missionaries on those islands to be immediately *doubled?* Where could four-and-twenty ministers of Christ be employed with such a prospect, that each, in a very few years, would reap an abundant harvest of souls? Beyond a doubt, *six* more missionaries, if not twelve, should be sent to those islands in the time specified. To the Marquesas Islands, (lying but little out of the track from Cape Horn to the Sandwich Islands), we are invited by the high priest of the islands; and we go there with very encouraging prospects. We ought to send two missionaries, and perhaps four, to the Marquesas.

4. The unhappy tribes of Indians in the southwestern parts of our own country, are too unsettled, at present, to justify an enlargement of the missions among them; except among the two or three thousand emigrant Creeks, westward of the Arkansas Territory, and near the union mission, among whom there has been a revival of religion, and a church formed, and who urgently request a missionary. One should be sent to them. And there are circumstances, arising out of the influence of our mission at Mackinaw, which imperiously require two men to be sent, this next summer, to the numerous tribes in the northwest, speaking the Chippewa language.

Here, then, according to the most moderate estimate, are not less than TWENTY missionaries, required to be sent to our several missions during the year and a half to come. They are needed:—

1. *To preach the gospel.* This requires no particular illustration.

2. *To prepare books.* There is an immense labour of this kind to be done. We are too apt to forget, that *all* the countries, upon which the gospel does not shine, are nearly destitute of such books as are profitable to be read. Of elementary school books, such as we should approve, there are very few, probably none at all. Books must be provided, or our progress will be slow, and always limited: For how shall converts among the heathen cease to be children in knowledge, if destitute of the means of learning?

3. *For the personal and frequent visitation and inspection of schools.* The Sandwich Islands missionaries are unable to bestow half the personal attention that is desirable on their 600 schools. Many of the schools they can visit but once or twice a year, and some never.

The fact is, our missionaries in foreign lands, regarded as a body, have not strength for the multifarious cares and labours, that have come upon them in consequence of the *success* with which God has crowned their exertions. In general, their *pastoral* labours are sufficient, and at the Sandwich Islands, more than sufficient, to fill up their time; while, in most of the missions, there is an urgent call for the greater part of their time to be spent in the translation of the scriptures, or the preparation of other books.

Are reasons still required, why these reinforcements should be sent within a short period? The magnitude of the work is one reason. The time necessarily consumed in learning languages, before any thing can be done in the way of preaching and translating, is another. Should these missionaries be sent next autumn, two years will elapse before they will be fluent in the languages of their respective fields. Another reason is derived from the peculiar condition of several of the people, to whom our missions are sent. Greece and the Greeks will never be as accessible, probably, to religious influence from this generation, as at this moment. The same may be true of the Armenians. And at the Sandwich Islands, unless there is a great deal more preaching than is possible with the present number of labourers, attention will be likely to decline, and opposition to rear its head. Another reason is, *that three-fourths of the twenty men so much needed at the several missions, are now accepted missionaries of the Board,* and have either completed their studies preparatory to the ministry, or will have completed them next autumn; and most of them will then be ready and anxious to go forth to their work. The feelings, which some of them have in view of their probable detension for want of funds, I may perhaps exhibit at a future time. It ought to be generally known, that three quarters of the men required to be sent out this year, and most probably the whole number, will be in readiness to go before the year has expired. Another reason is, that young men, just from the seminary, cannot now labour as agents so advantageously as they formerly could. If they must be detained, how shall they be employed? Shall they be told to preach to destitute churches, or engage in domestic missions? They reply, that they have devoted themselves to foreign missions—to the heathen; that life is short, and they are considerably advanced in life; that some of them have long voyages to make, and afterwards a foreign language, and the manners, customs & prejudices of a strange people, to learn. They say, *We* are ready to leave our parents and country; ready to encounter the perils of the deep, and of an untried clime; ready to take up our abode and spend our days among the heathen; ready, we trust, to forsake all for this work of our Lord and Master. Why, then, are we detained? And truly, why should they be detained? And shall they be? On the one hand, we see the harvest, and on the other, the reapers impatient to enter it; and surely, when the Lord of the harvest has graciously provided the labourers, his disciples cannot withhold the pecuniary means for conveying them to the field. In view of these facts, the *greater part* of the members of the Gentlemen's Missionary Associations in Boston, and *every one* of the seven associations, have, within two months past, made considerable advances upon their last year's subscriptions. Let donors and associations generally through the country do the same, and the means will be provided, and the missionaries soon be on their way to their respective fields of labour.

A FRIEND OF MISSIONS.

For the Western Recorder.

ROBBERY.

"Which strain at a gnat, and swallow a camel."* *The Saviour.*

Smith, the late bank robber at New-York, is thought by almost every one, to have engaged in a most foolish business. We see so many probabilities against the escape of a man in his circumstances from the hand of justice, as to think the robbery little less than voluntary self subjection to the known penalty of the law provided for the case. But suppose a man is guilty during his whole life of robbing his Maker; withholding the the offering of his heart and sincere homage; seizing by *any* means, and appropriating them solely to his own use, without regard to the will of their great Owner; how little do we think of his transcendant folly! Do we imagine that he will finally elude the grasp of divine justice; that the court of heaven has no officer equal in skill to detect a villain, to the almost never eluded Hays? Or can we suppose, that the same Providence, which so orders human affairs, as to make the bank robber's escape nearly impossible, will allow the traitor against his own majesty to pass unobserved in the universe of intelligent being? Those who imagine this, need to be reminded, that *their thoughts are not God's thoughts*, and consequently they may expect a final result, directly in opposition to their hopes.

There is reason to fear, that we ordinarily think far too little of the analogy between the present dispensations of God's providence and his general plan of government. Look for a moment at some of the laws by which we are governed as animal beings. It is a law, that if we expose our flesh to any of those changes which are inconsistent with animal life, we suffer pain. We thrust a hand into the fire, and what is the consequence? Let a man drink frequently to intoxication; he violates a law under which God has placed him, and suffers a proper penalty. Or suppose two persons marry for the sake of wealth or family distinction, without any regard to their fitness for each other. They have violated an obvious law of their nature, and ordinarily pay for it in a subsequent life of unhappiness. In short, almost every evil which we suffer may be traced directly or indirectly to the violation of some natural law, whose existence and penalty we either know, and disregard, or might easily know, and ought ever carefully to regard. A remark is, perhaps, here necessary, in reference to cases where men ordinarily view themselves as obliged to act without the knowledge of natural laws, for whose violation, nevertheless, they must suffer. A student, who has ruined his health by the neglect of exercise, want of sleep, improper quantities of food, and protracted mental occupation, without suitable relief of mind, when told by his physician that he has been violating the fundamental laws of his constitution, and almost wantonly contracting disease, may say:—"Oh, if I had known all that you now tell me, when I commenced study, my health might have been secure." But, why, I would ask the student, were you ignorant of these facts? Might they not have been ascertained by a day's reading directed by a medical friend? Or if they were not ascertained, have you not been almost daily pursuing courses, that your sober judgment testified not altogether safe? Have you not plunged into difficulty, with your eyes either open or wilfully closed? But the chief thing to be remarked, here, as in all similar cases, is, that the violation of any law of our constitution or nature around us, is followed by more or less inconvenience, which may be regarded as the penalty for the violation of these laws. If this is so in the common providence of God, even in regard to the points where we do not charge ourselves with guilt, how certainly may we expect that every violation of his moral laws, when we always contract acknowledged guilt, will be followed by its appropriate punishment?

The providence of God, as we daily observe it, affords us the same proof, for the future punishment of all the wicked who continue such, as we get for the rising of the sun, change of the seasons, or revolution of the planets. We presume, even now, according to our common notions upon this point, that God will continue to do as he has done, and is now doing. Revelation assures us that we are right in supposing him unchangeable, and if he be unchangeable, the punishment of all sin is as certain as its commission, unless pardon be secured in his appointed way. This subject deserves the serious consideration of those who are willing to *think*, before they act, as all reasonable men profess to do.

C. S. A.

* The original of this passage may be paraphrased thus:—"Which strain a gnat out of your wine, but swallow a camel."

The following was intended for the last week's Recorder; but it came to hand too late for insertion. It relates to an anecdote accompanying our remarks on the communication of "Mary." The anecdote has been differently told, and we are glad to find an edition of it which may be regarded in some measure as authentic:—

For the Western Recorder.

MR. EDITOR—In your last number, I perceive an anecdote of those eminent servants of the Lord, Mr. Whitefield and Wm. Tennant. In Tennant's life I find the anecdote you give, but reversed as to the parties. Mr. Whitefield, after adverting to the difficulties attending the gospel ministry, declared his great consolation to be, "that in a short time his work would be done, when he should depart and be with Christ." There were several ministers present, who generally assented to this remark of Mr. W. Tennant, being the oldest minister present, was called upon by Mr. Whitefield; and he bluntly answered—"I have no wish about it. I have nothing to do with death. My business is to live as long as I can; and to serve my Lord and Master as faithfully as I can, until he shall think proper to call me home." He then asked the question of Mr. W. as stated in the Recorder, about the hired man, &c. I notice this, merely to rectify what I suppose to be a mistake as to the order in which the event occurred. Your's, &c. J.

THE INDIAN QUESTION.

Extracts from the speech of Mr. EVERETT, of Massachusetts, in the House of Representatives of the United States, during the late session of Congress, on the Indian question:—

The seizure of the gold mines, violent as that measure is, beyond any thing that was or could have been apprehended, loses its importance, when contrasted with another act of great, of unexampled, and I must add stupendous injustice. I refer to the law which has passed the Legislature of Georgia, for the survey and disposal of the lands of the Cherokees. Let it be remembered, then,

1. That there is a boundary, between the Cherokees and the states surrounding them, fixed by numerous treaties and laws.

2. Let it be remembered, that the treaty of Holston, which was negotiated in 1791, on instructions previously ratified by a unanimous Senate, contains this simple and expressive pledge:—"The United States solemnly guaranty to the Cherokee nation all their lands not hereby ceded."

3. That as late as 1817, this, as one of the previous treaties, was declared to be "in full force," with all its "immunities and privileges;" and that this confirmation is contained in a treaty, negotiated by the present chief magistrate, and unanimously ratified by the Senate.

4. That the intercourse act makes it highly penal, to survey the lands belonging or secured to any Indian tribe by treaty.

And now, sir, I hold in my hand a law of Georgia, *authorising the survey of the lands thus solemnly guarantied; their division into districts and sections; and their distribution by a land lottery!*

Sir, the Cherokee Indians have been invaded in the territory and rights secured to them by treaty and by law. The law of the last session was conditional; and the appropriation contained in it was conditionally made. The condition was, that the treaties should not be violated. It provided "that nothing in the act contained should be construed, as authorising or directing the violation of any treaty between the United States and any Indian tribe." Without this proviso, I am persuaded the bill could not have passed.

The President has, with his annual message, sent us a letter from the superintendent of the bureau of Indian affairs, in which that officer states, that the law of 1802, "is the principal one which governs all our relations with the Indian tribes," and recommends its revisal and modification to suit the changes produced by subsequent treaties and other causes. The same message is accompanied by the letter from the Secretary of War, telling us that the provisions of the law are unconstitutional, and the President neglects to enforce them in favour of those tribes, over which the states have extended their laws.

Let us, then, the Congress of the United States, if we think this law is constitutional, make provision to execute it. If we think it is defective, let us amend it. If we think it is unconstitutional, let us repeal it. That law, by which all our Indian relations are regulated, ought not surely to remain in its present state.

If the treaties are constitutional, let us enforce them. If they are unconstitutional, let us abrogate them; let us repeal the proviso of the last session; declare them null and void; and make what compensation we can to the deluded beings, who, relying upon our faith, have, at different periods, ceded to us mighty and fertile regions, as a consideration for the guaranty contained in these compacts.

Sir, this is a dreadful affair. Heaven is my witness, that I would rather palliate than magnify its character; but I can think of nothing so nearly parallel to it, as the conduct of the British government towards the native inhabitants of St. Vincents. This is a precedent from one of the worst periods of the British government; that of the administration which drove America into revolution. It was a transaction on a small scale, in an obscure island, and toward a handful of men. But it left an indelible stigma on those responsible for it; a stigma, on an administration which nothing moderately unjust could disgrace; a stigma, which would have been as notorious as it was indelible, but for the overshadowing enormity of the treatment of America, which succeeded. If we proceed in this path; if we now bring this stain on our annals; if we suffer this cold and dark eclipse to come over the bright sun of our national honour, I see not how it can ever pass off; it will be as eternal as it is total.

Sir, I will not believe that Georgia will persevere. She will not, for this poor corner, scarcely visible on the map of her broad and fertile domains, permit a reproach to be cast upon her and the whole Union, to the end of time.

As for the character of the country to which it is proposed to remove the Indians, I want only light. It was all we asked last session; all I ask now. Dr. James, who was appointed to accompany Col. Long on his tour of exploration in this region, has thus expressed himself:—"The region to which Mr. McCoy proposes to remove the Indians, would, such is its naked and inhospitable character, soon reduce civilised men, who should be confined it, to barbarism."

But all this does not change the question. It merely suggests the possibility of an alternative of evil. If all the land were as fertile, as some small part of it probably is; if it were as safe from the wild tribes of the desert, as it is notoriously exposed; if wood and water were as abundant as they are confessedly scarce; if it were the paradise, which it is not; so much the worse for the Indians, the miserable victims whom we are going to delude into it. The idea that they can there be safe, is perfectly chimerical; and every argument to show that the land is good, is an argument of demonstration that they will soon be driven from it. If all these treaties cannot save them, nothing can.—What pledges can we give stronger than we have given?

It is partly for this reason that I urge the house to settle the question; and the more plainly we meet it, if we settle it against the Indians, the more humane will be our conduct. If we intend to be faithless to all these compacts, let our want of faith be made as signal and manifest as it can be. Here, at the centre of the nation, beneath the portals of the capitol, let us solemnly auspicate the new era of violated promises and tarnished faith. Let us kindle a grand council-fire, not of treaties made and ratified, but of treaties annulled and broken. Let us send to our archives for the worthless parchments, and burn them in the face of day. There will be some yearnings of humanity, as we perform the solemn act. They were negotiated for valuable considerations; we keep the consideration, and break the bond. One gave peace to our afflicted frontier; another protected our infant settlements. Many were made when we were weak; and nearly all of them at our earnest request. Many of them were negotiated under the instructions of Washington, of Adams, and of Jefferson, the fathers of our liberty. They are gone, and will not witness the spectacle; but our present chief magistrate, as he lays them, one by one, on the fire, will see his own name subscribed to a goodly number of them.

Sir, they ought to be destroyed, as a warning to the Indians to make no more compacts with us. The President tells us that the Choctaw treaty is probably the last which we shall make with them. This is well; though, if they remain on our soil, I do not see how future treaties are to be avoided.—But I trust it is the last we shall make with them; that they will place themselves beyond the reach of our treaties and our laws; of our promises, and our mode of keeping them.

There is one sad alleviation of the fate of these tribes. When the possessions of the rural populations of Italy were parcelled out among the Roman legions, by a policy too similar to that which we are now pursuing towards the Indians, it was a pathetic inquiry of a poor shepherd, who was driven from his native soil, his cultivated farm, and the roof of his infancy,

Impius hæc tam culta novalia miles habebit?
Barbarus has segetes? En queis consevimus agros!

It will be some sad alleviation of the fate of these dependent allies, whom we are urging into the western wilderness, that their lands & their houses, their fields and their pastures, their civilised, improved and christian homes, pass into the possession of their civilised and christian brethren; who, I doubt not, will do their best to mitigate the bitterness of the cup. At some future day, should they escape the destruction which as I think impends over them beyond the Mississippi, some of their children will perhaps be moved by a pious desire to undertake a pious pilgrimage to the seats from which their forefathers were removed. The children of the exile will not, I know, be turned unkindly away from the door of the child of the "fortunate drawer." Here, they will say, are the roofs beneath which our parents were born, and for which our white brethren cast lots; here are the sods beneath which the ashes of our forefathers are laid; and there are the ruins of the council house where the faith of our great father was solemnly pledged to protect us!

Sir, it is for this Congress to say, whether such is the futurity we will entail on these dependent tribes. If they must go, let it not be to any spot within the United States.—They are not safe; they cannot bind us; they cannot trust us. We shall solemnly promise; but we shall break our word. We shall sign and seal; but we shall not perform. Let them go to the Texas; let them join the Camanches; for their sakes, and for ours; for theirs, to escape the disasters of another removal; for ours, that we may be spared its shame.

From Dwight's Memoirs.

LETTER,

Addressed by President Edwards to a young Lady at S——, Conn. in 1741.

My dear young Friend—As you desired me to send you, in writing, some directions how to conduct yourself in your christian course, I will now answer your request. The sweet remembrance of the great things I have lately seen at S——, inclines me to do any thing in my power to contribute to the spiritual joy and prosperity of God's people there.

1. I would advise you to keep up as great a strife and earnestness in religion, as if you knew yourself to be in a state of nature, and were seeking conversion. We advise persons under conviction, to be earnest and violent for the kingdom of heaven; but when they have attained to conversion, they ought not to be the less watchful, laborious and earnest in the whole work of religion, but more so; for they are under infinitely greater obligations. For want of this, many persons, in a few months after their conversion, have begun to lose their sweet and lively sense of spiritual things, and to grow cold and dark, and have "pierced themselves through with many sorrows;" whereas, if they had done as the apostle did, (Phil. iii, 12—14), their path would have been "as the shining light, that shines more and more unto the perfect day."

2. Do not leave off seeking, striving, and praying, for the same things that we exhort unconverted persons to strive for, and a degree of which you have had already in conversion. Pray that your eyes may be opened, that you may receive sight, that you may know yourself, and be brought to God's footstool, and that you may see the glory of God and Christ, and may be raised from the dead, and have the love of Christ shed abroad in your heart. Those who have most of these things, have need still to pray for them; for there is so much blindness and hardness, pride and death remaining, that they still need to have that work of God wrought upon them, that shall be bringing them out of darkness into God's marvellous light, and be a kind of new conversion and resurrection from the dead. There are very few requests that are proper for an impenitent man, that are not also, in some sense, proper for the godly.

3. When you hear a sermon, hear for yourself. Though what is spoken may be more especially directed to the unconverted, or to those, that in other respects, are in different circumstances from yourself; yet, let the chief intent of your mind be to consider, "In what respect is this applicable to me? and what improvement ought I to make of this, for my own soul's good?"

4. Though God has forgiven and forgotten your past sins, yet do not forget them yourself. Often remember what a wretched bond-slave you were in the land of Egypt. Often bring to mind your particular acts of sin before conversion; as the blessed apostle Paul is often mentioning his old blaspheming, persecuting spirit, and his injuriousness to the renewed; humbling his heart, and acknowledging that he was "the least of the apostles," and not worthy "to be called an apostle;" and the "least of all saints," and the "chief of sinners;" and be often confessing your sins to God, and let that text be often in your mind, (Ezek. xvi. 63), "that thou mayest remember and be confounded, and never open thy mouth any more, because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God.

5. Remember that you have more cause, on some accounts a thousand times, to lament and humble yourself for sins that have been committed since conversion, than before, because of the infinitely greater obligations that are upon you to live to God, and to look upon the faithfulness of Christ, in unchangeably continuing his loving kindness, notwithstanding all your great unworthiness since your conversion.

6. Be always greatly abased for your remaining sin, and never think that you lie low enough for it; yet be not discouraged or disheartened by it; for, though we are exceedingly sinful, yet we have an advocate with the Father, Jesus Christ, the righteous; the preciousness of whose blood, the merit of whose righteousness, and the greatness of whose love and faithfulness, infinitely overtop the highest mountain of our sins.

7. When you engage in the duty of prayer, or come to the Lord's supper, or attend any other duty of divine worship, come to Christ as Mary Magdalen did; (Luke vii. 37, 38); come, and cast yourself at his feet, and kiss them, and pour forth upon him the sweet perfumed ointment of divine love, out of a pure and broken heart, as she poured the precious ointment out of her pure broken alabaster box.

8. Remember that pride is the worst viper that is in the heart, the greatest disturber of the soul's peace, and of sweet communion with Christ. It was the first sin committed, and lies lowest in the foundation of Satan's whole building, and is with the greatest difficulty rooted out, and is the most hidden, secret, and deceitful of all lusts, and often creeps insensibly into the midst of religion, even, sometimes, under the disguise of humility itself.

9. That you pass a correct judgment concerning yourself, always look upon those as the best discoveries, and the best comforts, that have most of these two effects; those that make you least and lowest, and most like a child; and those that most engage and fix your heart in a full and firm disposition to deny yourself for God, and to spend and be spent for him.

10. If at any time you fall into doubts about the state of your soul, in dark and dull frames of mind, it is proper to review your past experience, but do not consume too much time and strength in this way; rather apply yourself with all your might, to an earnest pursuit after renewed experience, new light, and new, lively acts of faith and love. One new discovery of the glory of Christ's face, will do more toward scattering clouds of darkness in one minute, than examining old experience, by the best marks that can be given, through a whole year.

11. When the exercise of grace is low, and corruption prevails, and by that means fear prevails; do not desire to have fear cast out any other way, than by the reviving and prevailing of love in the heart. By this, fear will be effectually expelled, as darkness in a room vanishes away, when the pleasant beams of the sun are let into it.

12. When you counsel and warn others, do it earnestly, and affectionately, and thoroughly; and when you are speaking to your equals, let your warnings be intermixed with expressions of your sense of your own unworthiness, and of the sovereign grace that made you to differ.

13. If you would set up religious meetings of young women by yourselves, to be attended once in a while, besides the other meetings that you attend, I should think it would be very proper and profitable.

14. Under special difficulties, or when in great need of, or great longings after, any particular mercy for yourself or others, set apart a day of secret prayer and fasting by yourself alone; and let the day be spent, not only in petitions for the mercies you desire, but in searching your heart, and in looking over your past life, and confessing your sins before God, not as is wont to be done in

dublic prayer, but by a very particular rehearsal, before God, of the sins of the past life, from your childhood, before and after conversion, with the circumstances and aggravations attending them, spreading all the abominations of your heart, very particularly, and as fully as possible, before him.

15. Do not let the adversaries of the cross have occasion to reproach religion on your account. How holily should the children of God, the redeemed and the beloved of the Son of God, behave themselves. Therefore, "walk as the children of the light, and of the day," and "adorn the doctrine of God your Saviour;" and especially abound in what are called the christian virtues, and make you like the Lamb of God. Be meek and lowly of heart, and full of pure, heavenly and humble love to all; abound in deeds of love to others, and self-denial for others; and let there be in you a disposition to account others better than yourself.

16. In all your course, walk with God, and follow Christ, as a little, poor, helpless child, taking hold of Christ's hand, keeping your eye on the marks of the wounds in his hand and side, whence came the blood that cleanses you from sin, and hiding your nakedness under the skirt of the white and shining robes of his righteousness.

17. Pray much for the ministers and the church of God; especially, that he would carry on his glorious work which he has now begun, till the world shall be full of his glory.

From the Spirit of the Coming Age.

BY WHAT AUTHORITY?

It has been satisfactorily established, by numerous experiments, that revealed truth is far more current coin, even in this rebel province of God's empire, when stamped with his image and superscription, than if offered in any other name. Those preachers, who offer the very gold of eternal truth, but stamped with their own image, and bearing upon its face their own name, have altogether mistaken their work. "Thus saith the Lord," uttered in tones of holy awe and sanctified emotion, will secure more regard from impenitent sinners themselves, enemies as they are to the divine authority, than all the authority of the most gifted declaimer, backed by all the fathers, from Ignatius to Duns Scotus.

Not delivering the message of God upon the authority of God, has, perhaps, rendered powerless more preaching, than any other single cause. And it must always do so.—To illustrate this: Let a respectable man go from this country to the court of England, requiring the redress of certain national grievances, not upon the authority of our government, but as a thing right in itself and desired by the nation. Would such a message receive attention at the court of St. James? No. Neither will the preacher's array of truth and argument produce submission to God, unless the message have the seal of the Almighty.

Another illustration. Gold and silver may be coined by private persons, and stamped as it is in the mint, but still it cannot be circulated as coin. By the common law, it is high treason to make the attempt. It is treason against the King of heaven, to take his truth and mould it according to our own notions--coin his gold and silver privately, and then utter it as his coin. Even sin-blinded men may detect the counterfeit, and the Lord of Hosts will surely arraign and punish the counterfeiter.

Blackstone, in his commentaries, has a few remarks upon the subject of counterfeiting, that deserve the attention of all who counterfeit the message of God. He says, "As all money, which bears the stamp of the kingdom, is sent into the world upon the public faith, as containing metal of a particular weight and standard, whoever falsifies this, is an offender against the state, by contributing to render the public faith suspected. And upon the same reasons, by a law of the Emperor Constantine, false coiners were declared guilty of high treason; and were condemned to be burnt alive; as by the laws of Athens, all counterfeiters, *debasers* or *diminishers* of the current coin, were subjected to capital punishment. However, it must be owned, that this method of reasoning is a little overstrained; *counterfeiting or debasing the public coin being usually practised, rather for the sake of private and unlawful lucre, than out of any disaffection to the sovereign.*" Whether counterfeiting or clipping coin among preachers, has arisen more from disaffection toward God, or from the love of money and honour, we pretend not to say; but doubtless many of these offences are daily committed, in the handling of revealed truth, and will bring sore punishment upon the offenders, unless they repent.

It would doubtless be well, if those who deal with the truth of God, were candidly to distinguish between the sentiments which they can utter upon his express authority, and those which are the mere figments of their own brain, or something taken up on mere human declaration. As it is, the people can scarce tell which is the Lord's, or which Cæsar's. They are very apt, knowing much of the preacher's message to be mere human wisdom, to suspect the whole, and thus find sufficient reason, in their own estimation, to reject the whole. Every one knows, that even the apostle Paul's mere "opinion," weighs far less in the church, than what he has advanced upon the divine authority. Much good would result, if every sermon was so delivered that all could understand, how much was to be received as the truth of God, and how much as the preacher's opinion. Revealed truth has unquestionably the same authority now, as it had when penned by the inspired writers, while human wisdom seems to have no more sanctifying power than in the apostle's day. "What is the chaff to the wheat, saith the Lord."

A hearty reception of the gospel, creates a strong attachment to the ministers of the gospel.

TEMPERANCE.

STATE TEMPERANCE SOCIETY.

We have seen the annual report of this institution, and from it we glean some interesting facts.

The whole number of members of temperance societies in the state, is estimated at 100,000. The number of persons who do not belong to these societies, but practice on the principal of total abstinence, probably exceeds that number. There are about 200,000 labourers and children under the control of such persons; so that the whole number under the temperance reformation is calculated at more than half a million.

It is thought that the consumption of spirits in this state is reduced one half.

It appears from the quantity of foreign and domestic spirits taxed in the United States, that it was equal to five gallons for every individual in our whole population. This would make about ten millions of gallons drank by the people of this state; and if they now drink but half, it makes a saving of $2,000,000 a year; and with a saving to the consumer, who pays one, two, and even three hundred per cent profit on much he buys, of not less than four or five millions of dollars annually.

There are other interesting items, which will be noticed hereafter.—*Alb. Gaz.*

AWFUL.

A correspondent on the river Thames communicates the following appalling circumstances:—

"Two men in this part, the one having a family, the other a transient person, (their names I forbear mentioning on account of ther relatives), recently commenced drinking *whiskey bumpers*, on a wager. They drank *five quarts*, and both of them died on the self same day!

"How awful the reflection! "No drunkard shall inherit the kingdom of God!" Yet professed well-wishers of their fellow men—professed friends of God, of holiness, will tamper with the accursed thing, and plead that a *little* will do you good! As though a little death were necessary to promote life." *Roch. Obs.*

INTELLIGENCE.

From the Evangelist.

INTELLIGENCE FROM RUSSIA.

Princess Sophia Mestchersky has caused to be printed at her own expense, many hundred thousand tracts in the Russian language, most of which are translations from the most popular English tracts. There are forty-four different kinds.

The Bible Society commenced in 1812, and flourished uncommonly well for many years. The Emperor Alexander gave a large house for the accommodation of the society. Another house was immediately erected on the premises for the printing and binding departments.

A village, called Krasuo Slavauka, was supplied with more than one hundred new testaments on new year's day, 1830, and in June following, a man of the village called on the gentleman who had supplied these books, to say that he had come in his own name, and in the name of all his poor neighbours, to thank him for the precious books which he had given them. "You have made us very happy, Sir," said he, "for you gave us the book that tells us of a Saviour."

Miss S. K. was an English quakeress, residing at St. Petersburg, and converted by means of conversation with members of Rev. Mr. Knill's church, but was not brought up to the standard of christian faith, practice, and devotedness, until the visit of the missionary, Mr. Groves, on his way to Persia. Her mother has now gone as a missionary teacher for the third time to Sierra Leone, and is 75 years of age. The Emperor Alexander first sent for Miss K. to instruct young girls to become teachers, to be distributed over the empire, when he was induced to become suspicious in consequence of the introduction of irreligious principles by French teachers. He stopped short, and made it merely a common school in which to educate servant girls. Now the Grand Dutchess intends to carry the original plan into execution.

Mr. Gossner was originally a Roman catholic priest, but was enlightened and converted by study, and by the instrumentality of a pious priest. He did not instantly leave the church, but preached the truth in its purity, until his brethren saw that he was undermining their establishment, when they ejected him, and he was driven from his country, Germany. At that time Alexander declared his empire an asylum for all who were oppressed or persecuted, and admiring the talents and piety of Mr. Gossner, on hearing him at St. Petersburg, he gave him annually 10,000 roubles, to pay his expenses of living and for room in which to preach. He preached five years, but being too open in his opposition to the Greek church he was invited to depart six years since. He left many followers behind, and they are strongly attached to him. Two large meetings are held every week. I attended, and was cordially welcomed. This was intended to be put down, but the Emperor would not suffer it.

There are at present two meetings of these pious Germans held weekly. I attended one, which is held on Saturday evening. The number at this is from 110 to 150. They have extempore prayers, reading a sermon, or something of the kind, and singing a number of times. One of the number plays well on a small organ, provided for the meeting, and all join in the singing, &c. The priests could not rest while this meeting was allowed, and they had it made known to the governor of the city police, whose duty it had become to prevent all religious meetings, except those allowed by the church, or permitted by the government. It so happened that the widow of a French general, who died in the Russian service, resided in the house over the rooms used for the meeting which I attended; and this widow was sister to the governor of police. He made known to her his intention of putting a stop to the meetings conformably to his prescribed duty. "Oh!" said she, "you must not disturb these excellent people; they are all of them good subjects, and it does my heart good to hear them sing their hymns of praise. They must not be deprived of this privilege." In consequence, it was referred to the Emperor, who said, "I tell you to let them alone. I wish I had many more such praying people in my empire." One of these pious people waits on the Emperor, who frequently asks him about persons and things. A young gentleman who was converted by Mr. Gossner's preaching, when a member of the Lancasterian school connected with Mr. Knill's church, has charge now of a Lancesterian school, of sixty or seventy children, whom he instructs in all branches of learning, and also in religion, though silently, lest he should excite the fear or wrath of the priest of the parish, who keeps a constant watch over the school, and over this young man. It is about 7 versts from St. Petersburg, in a small German colony of industrious and excellent people.

Gossner had a book of hymns and exercises printed, which is now in use among his followers. He was an eloquent man; mighty in the scriptures. He is now preaching in Berlin, the capital of Prussia, to 4000 hearers, and among them the heir apparent usually attends and is supposed to be pious.

FOREIGN.

The following abstracts were condensed from the English magazines by the editor of the Christian Watchman:—

South Seas.—The last accounts of the churches from this quarter, received by the London Missionary Society, are highly encouraging.—The churches were increasing in the number of their members, and the members themselves were advancing in piety and stability. The benefits of religious education were widely diffusing. The whole New-Testament was in general use among the people, and the natives, with the genuine spirit of christianity, were labouring to communicate the gospel to other islands more or less remote.

Marquesas Islands.—Only occasional visits have as yet been made to these islands by the European missionaries. Messrs. Williams and Barff, however, accompanied by several native missionaries, were about to visit the numerous and populous islands which lie to the westward. These brethren requested the prayers of Christians, that God would direct and prosper their enterprise.

Surat, East-Indies.—The missionaries at this station pay special attention to the schools for the natives, and their labours have been blest. For ten years, the schools have been prospered. There are now six under their care, 5 for boys chiefly, and one for girls; in all 300 scholars. All these are supported by the friends of religion in India, since 1822. Mr. Fyvie, of the London Missionary Society, and who gives this information, in itinerating forty-two days, travelled upwards of 500 miles, distributed 1020 parts of the scripture, and 10,500 tracts, and preached to many immortal souls, who had never before heard of salvation through the merits of Christ.

Bangalore, India.—The press here has been employed in printing the scriptures, and tracts in the Canarese language, on religious subjects. Central schools for boys, well conducted on christian principles, have been greatly useful. Mr. Campbell, the missionary at Bangalore, speaks with much approbation of five promising boys, who, he says, "prefer study and the service of Christ. Ther reading, their conduct and dispositions, their prayers, their essays, and their talents, all, excite lively expectations, gratitude to God." The English congregation is large and respectable, and some among the rich and poor, have determined to live for God and eternity.

Indians of Essequebo and Demerara.—Mrs. Davis, of Bristol, widow of a late missionary in Demerara, has addressed a sensible letter to the Secretary of Home Missions, affectionately calling their attention to the religious instruction of "this degraded though free people." A great sum is paid by the colony to these people every year, to insure their assistance in any emergency, but they have been greatly neglected in missionary operations.

Bible Readers in Ireland.—The useful men, under the charge of the Baptist Irish Society, labour both among Protestants and Catholics. In July last, one of these readers met a man by the name of *Travers*, coming home from what he called "a holy well," where, he said, "there was a number of people performing stations, it being St. James' day." He said the priest told him that by going there, he would get the pardon of his sins. The reader then began reading at the first epistle of John, 7th verse of first chapter, in which it is written, that "the blood of Jesus Christ cleanseth from all sin;" and the passage also in which Paul said to the jailer, "Believe on the Lord Jesus Christ, and thou shalt be saved." After repeating other similar passages, the Roman Catholic was asked if he met with such promises as those at the "holy well." He replied that he did not; and seemed to be sensible that he had been deceived by depending on the priests, who "deluded the people for money." The 17th of Jeremiah, verse 5 to 8, was then read to the Catholic, with remarks on the guilt of those who trust in man, in the great business of salvation.

It is not, however, solely by readers that this society operates in Ireland; they have their preachers and school-masters, who are spreading evanglical sentiments. It is recently an encouraging fact, that some of the priests have favoured the schools of the Society, and lately, strange to tell, recommended a man to patronage as well fitted for the place of an instructor. One of the catholic priests is believed to have subscribed a donation to the schools. A teacher of one of the schools, formerly a Papist, has acknowledged, that about six years since he should have considered himself doing God service in killing a heretic, the name given to Protestants. Now rescued from the yoke of popery, he is ably advocating the gospel of Christ. The ignorance of many of the Roman Catholics as to the nature of spiritual religion is truly awful. A schoolmaster says, "There is, within an acre of my school-house, what is called "St. Martin's well;" it is a circular hole surrounded by a few furze bushes, which are tinged with yellow from the circumstance of being all the year round covered over with rags, placed there by devotees, on account of the cures which they pretend to have received by performing penances at the well. On some of the severest winter days, these devotees have been seen to march in silent solemnity through a ditch which leads to the well, containing a sufficient quantity of water and mud to wade up to their knees. Some females had their infant children, whom they presented before the well, and forced them to drink a large quantity of the water. Men also in every stage of life, without shoes, stockings, or hats, upon arriving opposite the entrance of the well, would bow with the profoundest reverence." These follies were witnessed by the schoolmaster, who gave this information to the Society. Their penances were thus contiued, till each person's number of rounds was performed. How lamentable, that so short a distance from enlightened London, such follies should be substituted in the place of the religion of Jesus Christ!

The Joy of a Missionary.—"Since my last report, our hearts have been made to rejoice because sinners have been turned from their errors, and have anxiously enquired what they must do to be saved. The number who have made this inquiry has been from twelve to fifteen. Several are now indulging a hope that they have passed from death unto life; and while we rejoice in view of what God has already done, we would pray and hope for still greater things.

"We have also formed a Temperance Society; and although when I first came here, men enough could not be found in town for the necessary officers of such a society, *i. e.* men who pledge themselves to abstain from ardent spirits except as a medicine, now, more than seventy, including both sexes, have signed such a pledge.

"A young man has recently become a subject of grace, who till within a few weeks was a confirmed Universalist, and living in those practices which that doctrine sanctions, profanity, sabbath-breaking, gambling, and the free use of ardent spirits. On a Saturday night not long since, he was with a party of card players, till nearly daylight on a Sabbath morning. He then returned to his lodgings, but with a conscience ill at ease. At the hour of meeting, he repaired to the place, where his conscience had oft been quieted; but now, while he listened to the cry of *peace*, the inward monitor, with a voice that could not be hushed, told him there was no peace to the wicked. In the afternoon, he took his seat among those who believe that there will be a day of judgment, and that there is a hell as well as heaven. On the same day he received a faithful letter from a praying mother. But, for two or three weeks, he tried to banish from his mind all serious reflections. It was in vain; he could find no rest. He renounced his universalism, and with it the sinful indulgences to which it led, and was not ashamed to be seen at our meetings of religious inquiry, though he was fearful there could be no mercy for *him*. A few days after, he found peace and joy in believing, and now appears to be an humble follower of Christ. Even the enemies are constrained to exclaim, "Behold the change." Not unto us, not unto us, &c."—*Home Miss.*

Clergymen in Upper-Canada.—The Canadian Watchman gives the names of *fourteen* ministers belonging to the Presbytery of Upper-Canada, of whom six were born in Scotland, four in Ireland, two in England, and two in the United States. This body is independent of every other earthly tribunal, and seems likely to be the germ of an extensive presbyterian church in Canada.

The same paper gives the names and the address of fifty-seven methodist, and forty baptist ministers, in Upper-Canada, of whom thirteen were born in the United States, fifteen in Scotland, thirteen in Ireland, five in England, and the remainder in the British provinces in North-America.—*Philadelphian.*

Elopement of a Nun.—There has been no little excitement in the city of Washington, within a few days past, arising from the recent *elopement* of a principal nun (Sister Gertrude) from the nunnery in Georgetown. Sister Gertrude was the chief instructress of the academy in the institution, and upon whom its prosperity chiefly depended. The elopement was made in broad day light, and in disguise, and the unhappy victim of superstition found a refuge in the family of Gen. Van Ness, mayor of the city, whose lady is first cousin of Sister Gertrude. Hitherto she has resisted all entreaties to return, and will no doubt continue firm in her purpose. *Episcopal Rec.*

The Kingston Tract Society is auxiliary to, and receives all its publications from the London Religious Tract Society. During the year ending in August last, there had been issued from the Kingston Depository, 195,775 pages of tracts; of which 148,568 pages were sold; 27,065 were distributed gratis; and 23,150 pages were sent to different places.—*Canada Watch.*

The Self-Supporting School of the Episcopal Education Society will forthwith commence its exercises. It gives us great pleasure to state to the patrons and friends of this institution, that there are more applications than the prudential committee can prudently admit at present, and that every one who has been admitted is preparing with a view to the ministry.—*Epis. Recorder.*

New-Orleans.—By the last information from this city, it appears that the monthly distribution had been nearly completed for two months throughout the city.—*Am. Tract Mag.*

St. Louis, Missouri.—"We have recently organised a City Tract Society, with special reference to the more thorough monthly supply of our own population and the port. In several of the large towns in the state, arrangements are also making for commencing the monthly distribution."—*ib.*

Help for the Great Valley.—The Managers of the Massachusetts Sabbath School Union have voted to raise $2000, to support an agent, and to establish a depository in Illinois.

Congressional Morality.—A Washington paper of the 25th ult. says—"We stand in no fear of contradiction, when we lay down the broad proposition, that our morals are deteriorated by the examples of members of Congress, in their individual character."

A jeweller in this city, received this morning thro' the post-office, a silver watch, and the following letter:—"This watch was stolen from you, and the money is the interest on the price of the watch since it was taken." Signed "Conscience; or rather the effect of a revival of religion." Enclosed was $6.31, estimated interest of the value for five or six years. There was no date to the letter, and no traces of the author of it can be discovered.—*Boston Transcript.*

Seven members of a Hebrew institution in London, have been recently admitted to the English church by baptism. In this same institution, twelve members were baptised by the Bishop of London in April last.

We are happy to say, says the Providence Daily Advertiser, that the experiment of opening the theatre on Saturday night, was an entire failure. The house, we learn, was very thinly attended; but two females were present at the performance.

REVIVALS.

Homer, Cortland Co.—A postscript of a letter from this place, under date of the 31st ult. mentions that "the Lord has commenced a work of grace there, & at Cortlandville; and that some fifty or sixty have been hopefully born of the Spirit."

Otsego Co. N. Y.—The following communication was intended for the last week's Recorder; but was deferred for want of room:—

MR. EDITOR—The existing revivals in this county have been greatly promoted by protracted meetings. The first three days' meeting in the county was held at Fly-Creek, in August last, during which there was one case of hopeful conversion. From that time up to last week, it might be said there has been a revival. A four days' meeting commenced at that place, March 29th, during which there were, so far as we could judge, about fifty conversions.

A three days' meeting was held at Cooperstown, in the month of October. The church then, for a long time, had been in a lukewarm state. During the meeting there were no conversions; but many were pricked in their hearts, as was afterwards ascertained. From that time up to the 15th of January, there were reported not far from forty conversions. Rev. Mr. Aikin, of Utica, attended this, as well as the first meeting in Fly-Creek, and delivered all the discourses at each place, except three.

A four days' meeting commenced at Cooperstown the first of March, during which there were supposed to be not far from forty conversions. About half of the individuals, probably, belonged to other towns. The work continues gradually.

A three days' meeting was held at Westford, commencing on the first of December. This church, also, had been, and was at the commencement of the meeting, in a lukewarm state. During the meeting there were perhaps about twenty conversions. The work continued until it numbered from sixty to seventy-five converts.

A three days' meeting was held at West-Hartwick, the last of December. There were a few conversions during the meeting. There have since been from twenty to thirty conversions, and the pleasing prospects continue.

A similar meeting was held at Huntsville, the 11th of January. This church, like most of the others, was in a deplorable state; but from the meeting up to the present period, God has been pouring out his Spirit. About one hundred give evidence of conversion.

A meeting was held at Gilbertsville, (Butternutts), commencing January 19th. A work of grace had commenced previous to this period; but it was increased through the instrumentality of the meeting; and it still continues. Probably there may have been about seventy-five conversions.

A meeting was held at Worcester, about the 10th of February. Here a work had previously commenced. During the meeting about fifteen conversions occurred. The work continues, and there are about forty converts.

A four days' meeting was held in Burlington; a notice of which you have already published.

In the town of Franklin, Delaware county, I attended a meeting in February last, where there were probably about one hundred and fifty. I requested all those who would submit to God then, to kneel, when we would pray for them. About forty knelt; and I have since been told by an elder of that church, that so far as he could ascertain, they all really gave their hearts to the Lord. Cases have not been unfrequent, where sinners have come to meeting stupid and unconcerned, and returned rejoicing in the Lord. In Franklin there had not been a revival previously, for twenty-four years.—Since the time above alluded to, God has continued his gracious work. Last week, on Wednesday evening, a young man at Fly-Creek, was so powerfully wrought upon, while two of his mates were praying for him, that he was supposed to be dead. The blood settled under his nails. In this situation he remained some minutes; but at length, while prayer was continued, he came to himself, rejoicing in the Lord.

The means which have apparently been most blessed, are *pointed* exhortations and preaching, and agonising prayer for the blessing immediately to descend. Your's, &c. C.

P. S.—A work of grace has commenced in New-Lisbon, Exeter, Milford, and Hopeville, where there have been none of the above meetings.

New-Haven, Conn.—The Intelligencer of the 9th inst. speaks thus of the revival in this place:—

"This is a solemn place. We have never seen a revival like the present. It is still and powerful. It is hardly known that sinners are awakened, until they stop to tell you, with an expression that a burdened soul cannot wear, that they have found that wisdom's ways are ways of pleasantness, and all her paths are peace. There is no perceptible change in the general aspect of things, since our last notice. The meetings for prayer are well attended, in three places, every morning, at half past five o'clock. Meetings for inquiry are as solemn and interesting as ever. At the meeting in the Centre church last Friday, there was by estimation between eleven and twelve hundred; while all the professing Christians were convened in another place for prayer. What proportion of this interesting multitude of all ages and classes are indulging hope, we dare not even guess. But we sincerely believe that nearly all of them, and a thousand more, will be embraced in the covenant of grace.

"We understand that upwards of sixty coloured people attended the African church on Tuesday evening, and hopes are entertained that half that number have experienced a saving change.

"The number of hopeful conversions in Yale college is between 120 and 130; and it is said that there are only 70 or 80 remaining, out of about 400, including the theological students, who are not hopefully pious."

A letter of a very recent date, received in this village, mentions that two churches, opened at the same hour for the morning prayer-meetings, are both crowded to overflowing; and adds, that conversions have apparently become so numerous in the college, that no one thinks of counting any but those who are out of Christ, to ascertain who may yet, perhaps, be brought to repentance.

A correspondent of the Boston Recorder adds the following:—

"*Additional.*—We can make no estimate of the number who have closed with the offers of salvation. But when even an invitation is given for the young converts and the anxious sinners to assemble, we can see them flocking together, in reality, "like a cloud, and as doves to their windows;" and no place less than the body of our largest churches, with seats in the aisles, can accommodate the crowd."

New-York City.—The Evangelist of the 9th inst. says, "We are still permitted to state, that the work is advancing here with interest and power. Many of the churches, it is believed, more fully perceive, and more deeply feel, the importance of persevering prayer and effort to sustain the work."

The following brief statement is subjoined, not as furnishing a full exhibition of numbers, but as giving some general idea of the extent of the work:—

"*Reformed Dutch Churches.*—In the south church 39 have been received on confession of their faith in Christ. In the associate churches, 19. In the church under the care of Rev. Mr. Dubois, 50. Several other churches in this connection, have shared in the revival, but we have no definite knowledge relative to their accessions.

"*Presbyterian Churches.*—These, so far as our information extends, have received additions as follows:—The Laight street church, under the care of Dr. Cox, 123. Rev. E. W. Baldwin's church, 53. Rev. Mr. White's church, (Allen street), 50; 40 by confession. Rev. Mr. Ludlow's ch'h, 40. Free presbyterian church, under the care of Rev. J. Parker, 40. Rev. C. Mason's church, (Cedar street), 50. The Union presbyterian church, under the care of Rev. Mr. Norton, 18. Rev. Mr. Patton's church, 31. Rev. Mr. M'Cartee's church, 20.

"*Protestant Episcopal Church.*—The church under the care of Dr. Milnor, has received to communion 34 members; 32 of which by confession.

"*Methodist Episcopal Church.*—About 600 have been received as probationers."

A friend who has just returned from the city, says, it was mentioned at one of the prayer-meetings, by a minister who had the opportunity of knowing, that not far from five hundred persons were expected to profess their faith in Christ on the ensuing communion, which was to be in several of the churches on Sabbath the 10th inst. one day later than the above date of the Evangelist.

Since the above was in type, the papers of Saturday last have been received. We have only time to say, that they represent the progress of the work as still onward.

West-Granville, N. Y.—The following account of the revival which is at present in progress in West-Granville, is from a letter addressed by a gentleman in that town to his friend in the city of New-York:—

"The church had been for a long time in a desolate condition. For two years they had been without a pastor, and but very few had been added to their number for six or seven years. During the winter some have been inclined to make what they thought great sacrifices to obtain the preaching of the gospel for six months. Their minister came, and found a little church well nigh broken down and discouraged; and a multitude of impenitent sinners, many of them heads of families, had become exceedingly hardened, by passing through several awakenings unhumbled. A four days' meeting was suggested, and Thursday, the 10th of the present month, (March), was appointed for its commencement. The Saturday previous was observed as a day of fasting and prayer by the church. A good impression seemed to be then made, but fears were entertained that many of us were far from the valley of humiliation.

"Circulars were forwarded to fifteen or twenty ministers, requesting their assistance. The day came for the holy convocation. One minister only appeared. This brother obtained the consent of his people to give up their meetings and attend with us. The meeting was opened on the afternoon of Thursday with a sermon, and was expected to close on the following Sabbath. The attendance was not large. In the evening a prayer meeting was held at half past five, and preaching at seven. On Friday morning a prayer meeting at half past five. It was continued every morning during the meeting; and is still observed in concert with brethren in other churches, that the Lord would carry forward the work here commenced. At nine o'clock, A. M. the people met for prayer.—Preaching at half past ten. This was the order of each day. There was preaching also in the afternoon and evening, which was uniformly preceded by a prayer meeting.

"On Friday it became evident that the Spirit of the Lord was moving on the minds of some. On Saturday the solemnity was still deeper. On the Sabbath a large congregation assembled. Awful stillness and solemnity pervaded the house of God. The Lord's supper was administered. At the close of the sacrament all the anxious were requested to retire to another room, while Christians remained to pray for them. In a few moments more than fifty assembled in the inquiry meeting. Some were found hoping in the Lord Jesus. In the afternoon great fears were felt in reference to dissolving the meeting. We looked to God for direction, and stated the facts disclosed in the inquiry meeting. The question was then proposed to the congregation, "*Will sinners come here another day to hear the gospel preached, and will the people of God come and pray for their conversion?*" Many a heart ready to break through its longing for the salvation of souls, felt an intense solicitude for the continuance of the meeting. Almost the entire congregation arose in answer to the question. On Monday the meetings were fuller than before. The number who attended the inquiry meeting was doubled, and many were found hoping in God's pardoning mercy. As the meetings for the day were about closing, we had the same doubts as before about dismissing the assembly, and called again for an expression of their views, when they decided unanimously to stay another day. In this manner the meetings were continued from day to day, expecting every day would be the last, until we had spent a week and two days longer than we first intended. The interest was kept up till the meeting was adjourned. We dared not dissolve it, but only adjourned to meet at Whitehall village, on the first of April, at two o'clock, P. M.

"Christians and ministers came to attend the meetings from all the adjoining churches, and were of one accord in one place, and the Lord added daily to the number of believers such as will be saved. Many from other congregations were hopefully converted. Sinners of all descriptions, and of almost every variety of age and character, are among the converts. Scoffers, infidels, universalists, and those who had not for years visited the sanctuary, came *to see*, and returned to pray and serve God. Some from

sick beds sent in requests for the prayers of Christians, and in answer to their prayers, have become, as we trust, reconciled to God through faith in his Son. Many long cherished hopes have been renounced, and the subjects of them brought to the feet of Jesus. Christians have been greatly humbled for their backslidings, and ministers for their unfaithfulness.

"During several days the house was so thronged that the brethren retired to the lower room, to wrestle in prayer with God, while the gospel was preached to sinners. Once not only the brothers, but the pious women, went out to pray, while their seats were occupied by the impenitent. And on one occasion so many came that we divided the congregation, and had preaching in two places at the same time.

"These are some of the facts which have occurred in connection with this outpouring of the Holy Spirit. The means used have been *truth* and *prayer*. The guilt of sinners rather than their danger has been insisted on, and their duty *immediately* to repent and believe the gospel. Their utter inexcusableness for continuing, a moment, the enemies of God, was clearly explained, and powerfully urged home upon the consciences of sinners. The preaching was so searching and discriminating, that many who have long thought themselves Christians took their seats with the anxious.

"Prayer too has been united, fervent, importunate, looking above men and measures to Him who alone can renew the rebellious hearts of sinners. The great argument used in prayer has been God's glory. Prayer has wanted and expected an immediate answer in the conversion of sinners. Of the number of hopeful converts we cannot and dare not speak with definiteness. They are many, and among them a large proportion of heads of families. The work is still going on, and spreading into other congregations. May the Lord prosper it abundantly, and receive to himself all the glory."

Geneseo, &c.—A revival of religion is now in progress in Geneseo, Livingston county, in the church and society under the pastoral care of Rev. Norris Bull. We cannot give particulars; but we are authorised to say that a number of cases of hopeful conversion have occurred, and that the work is extending and becoming more deep and powerful.

In Henrietta also, (in this county), a revival commenced some time since, and has recently received a new impulse. A considerable number who have long been prominent advocates for the doctrine of universal salvation, have renounced this system, and have accepted of mercy on the terms offered in the gospel.—*Roch. Observer.*

Erie, Penn.—Our readers will remember, that Rev. Randolph Stone* was appointed agent for the Seamen's Friend Society, a few weeks since, with a view to raise funds for the support of a permanent agency. In the prosecution of his object, among other places, he has recently visited Erie, Pa. where, we understand, a revival has commenced under his preaching, of a character so deeply interesting, that it is judged best for him to remain there for the present.

We understand also, that there are places between this and Erie, where the Lord is manifestly at work. The glorious revivals, which have overspread western New-York, appear to be advancing towards us. Are Christians on the reserve prepared for such scenes?—*Observer & Tel.*

*Mr. Stone is the same person who recently visited this village, as agent of the Seamen's Friend Society.—*Editor Roch. Obs.*

Berkshire Co. Mass.—We are informed that revivals now prevail in several towns in Berkshire county, Mass. Among the number are Williamstown, Lanesborough, Pittsfield, Lee, Great-Barrington, and Peru. Meetings of three or four days' continuance have been held in these towns, and attended by the signal blessing of God. There are pleasing prospects of a general work of grace through the county.—*Conn. Observer.*

Washington Co. N. Y.—The Evangelist mentions the existence of revivals at Cambridge, and at Greenwich, which have been some time in progress.

Huron Co. Ohio.—Private letters mention that a cloud of mercy is now distilling its influence over that place—a place hitherto comparatively barren and destitute of the preached gospel.

China, a town west of Rochester, is highly favoured with divine influence.

Accounts of Revivals.—A correspondent says, "I could wish that the Chronicle would contain more accounts of revivals. I fully believe that some towns in this state have been blessed with revivals for months past. And where, I ask, would be the impropriety of telling this glad news to the churches through the Chronicle, so that while angels rejoice in heaven, there may be joy on earth? I write this, so that you may request ministers to give you accounts of revivals with which they are blessed, while in progress. What if the great and glorious revival in Rochester, N. Y. had been kept from the public until this time? Would it have exerted half the influence on the churches abroad?" We hope ministers will consider the subject seriously.—*Vt. Chron.*

WESTERN RECORDER.

UTICA: APRIL 19, 1831.

Stumbling-Blocks.—It is as necessary to remove the stumbling blocks out of the way, as to endeavour to urge forward the chariot of salvation by the breath of prayer. Both must be done, if we would see the work of the Lord continue to prosper. And when a revival is seen to be declining, in the midst of apparent fervour in the supplications of God's professing people, it is high time to begin to look around and see what is in the way, that needs to be removed. Let the search be diligent. Let it be accompanied with meekness, penitence, and humility. Who knows but the blessing will ensue? Who can tell, under such circumstances, whether the latter rain of the influences of God's Spirit will not be more abundant than the former rain.—The hint, we hope, will prove timely. It is offered, we trust, in the spirit of tenderness. Let every brother and sister inquire from the heart, like the disciples of old, "Lord, is it I?"

The following abstract from the Washington (City) Spectator, furnishes food for reflection; especially when we view the present state of foreign countries in connection with that of our own:—

Religious Revivals.—Every genuine friend of religion and of man, cannot but rejoice in these signal developements of gospel influence. At the same time, there is some reason to rejoice with trembling, for it will be remembered, that the great sealing, in the Apocalypse, of the children of God, took place during the suspension of a fearful series of worldy calamities.—Such calamities are evidently indicated to the enlightened and devout believer, by the present posture of affairs in this country.

Protracted Meetings.—Four days' meetings have recently been held at Pleasant Valley, Dutchess county; and at Greenwich, Conn.; both of which were attended with the awakening influences of the Spirit; and revivals have ensued. A — days' meeting, of an interesting character, recently held at Northampton, Mass. resulted in the outpouring of the Spirit upon the people. Four days' meetings were to be held last week, in the orthodox churches in Boston.

To the Editor.

Mr. Hastings—Will you please give notice in your paper, that a three days' meeting will be held at the village of Evans' Mills, in the town of Le Roy, Jefferson county, to commence at 10 o'clock in the morning of Tuesday the 3d of May. Your's, &c. J. Sessions.

P. S.—We are now attending a four days' meeting in Rodman; and the Lord is pouring out his Spirit here, as he did in Adams, with great power. Indeed, this whole region appears to be in some measure shaken, and we firmly believe that the day is not distant, when this long waste and barren land shall become fruitful, and beautiful as the garden of the Lord.—We know not the number of the hoping. Every day, and almost every hour, we hear of new births.

A three days' meeting will be held in the presbyterian meeting house, Vernon Village, commencing on Thursday the 28th inst. at two o'clock, P. M.

A Proposal.—It is proposed by the Sunday School Journal, that the 4th of July next be observed as the fiftieth anniversary of the establishment of Sabbath schools, and the fifty-fifth of the American independence. A writer in the Boston Recorder offers, as an amendment to the proposal, the expedient of inviting the children to contribute one cent a piece, to the funds of the American Colonisation Society.—If this were done by all the schools, it is computed that at least an aggregate of $6000 would be raised; a sum sufficient to send several hundred emigrants into Africa. We are in favour of the amendment, whatever may be said of the original proposal.

Emigrations to Illinois.—The Boston Recorder contains the following notice, in the form of an advertisement:—

"One company left Boston for Illinois, via New-Orleans and St. Louis, in the ship Helen Mar, on the 16th inst. Another company will sail in the brig America, on the 19th inst. and another by the same route about the 1st of April. Another company, and probably the largest, will start from Boston on the 21st or 22d inst. and go via New-York, Philadelphia, and Pittsburgh, and another via Albany, Buffalo, Erie, and Beaver, as soon as the Erie canal is open, which will probably be about the middle of April."

A New-Hampshire paper mentions another colony that are on the eve of emigration. Are these the companies that were formed some time ago, in reference to the Sabbath school effort in the valley of the Mississippi?

Temperance Address.—The last Journal of Humanity is furnished with an extra, containing the address of Mr. Thomas Sewall, M. D. professor of anatomy and physiology in the Columbian College, D. C. delivered before the Washington City Temperance Society, in December last. It is designed for general circulation, and is thus presented in compliance with the advice of the Executive Committee of the American Temperance Society. It is an able production; and treats principally of those "more insidious, permanent, and fatal effects of intemperance," which are "exemplified in the case of the habitual dram-drinker," in reference to his "moral, intellectual, and physical powers."

A Word to Correspondents.—At such a time as the present, when matter of an interesting character is accumulating upon our hands, it seems desirable that all who have any thing to say in our columns, should have a definite, important, and pressing errand, and that their communications should in general be very brief. *Fine essays*, for instance, are good enough in their proper place. But for the present, we can with difficulty find space for such things; and if we had more room, perhaps they would not very generally be read. This hint may serve as some apology to a kind correspondent or two, whose favours, for the most part, have been highly welcome.

The communication from Andover, is necessarily deferred for want of room. "*A Layman*" shall have a hearing next week.

Theological Class Book, &c. by Wm. Cogswell, author of the Assistant to Family Religion. Crocker & Brewster, Boston, 1831.—The Boston Recorder speaks highly of this work, as a convenient formulary of sound doctrine. It appears from the author's preface, that "the work is designed as a text book in the instruction of theological classes and the higher classes in the Sabbath schools; as an assistant to the instructor and the instructed. It is intended that the answers to the questions, and the passages of scripture which support the answers, should be committed and recited by the pupils, and then that the instructor should enlarge, illustrate, enforce and apply, by his own remarks."

Dispepsia Forestalled, Resisted, &c. &c.: By Professor Hitchcock, of Amherst College.—We are glad to learn from the eastern papers, that a second edition of this valuable little work has issued from the press. Every person ought to read it—especially those, who, in plain English, are a little prone to excessive diet.

Accidental Congruity.—The Boston Courier says, that a grog shop in Milk street is ornamented with a sign, on which is painted "*Coffins for sale;* apply at the bar." Why would it not be a good plan to have such "signs" put up in all the grog shops of our villages?

No. 7, Pine street, New-York, is mentioned as a religious boarding house, where strangers can be accommodated.

For the Western Recorder.

OTSEGO COUNTY S. S. UNION.

The annual meeting of the Otsego County Sabbath School Union was held in Cooperstown, Feb. 9th, 1831.

During the past year there have been sixty new schools formed; making in all one hundred and twenty Sabbath schools, under the direction of 125 superintendants, embracing 5450 scholars, taught by 846 teachers. There are about 5000 volumes in the libraries. The schools report 212 hopeful conversions. The Union have employed an agent for six months past. Extract from the report.

Wm. CLARK, *Cor. Sec'ry.*

For the Western Recorder.

Mr. Editor—Your correspondent Z. was no less surprised than you express yourself to have been, that any person could have supposed the remotest reference to have been had to the reformed Dutch church in this village. It cannot be that the individuals who read the article could have had their wits about them; or otherwise they must have had a larger share of jealousy and prejudice, than of discernment.—Who ever supposed that the doctrines of the Dutch church were such as to invite the drunkard to its bosom, under the hope of being safe in his sin? Can a man who wakes up in the morning, mistake as to what community was intended? Will you republish the article?

Z. for Himself.

Our correspondent Z. has got a little warm; but on the whole, we thought it expedient to gratify him. His first communication follows. It was published in the Recorder of the 22d ult:—

Mr. Editor—What is the reason that a certain people in this village, who call themselves a christian congregation, did not unite with their fellow-citizens on Sabbath evening, in the temperance meeting? Is it because they apprehended that the progress of this cause might operate unfavourably to the growth of their society? Z.

POLITICAL.

STATE LEGISLATURE.

Saturday, April 9.—In the Senate, no business of importance was transacted.

In the Assembly, a resolution providing for the alteration of the constitution, so that the mayor of New-York shall be elected by the people, instead of by the common council, was passed, ayes 96, noes 2.

The resolution against renewing the charter of the United States bank, occupied the forenoon and afternoon sessions.

Mr. Gansevoort's amendment, that the bank should not be renewed "with its present powers and provisions," was lost, ayes 46, noes 64.

The previous question was then called, and sustained, 67 to 36; when the final question was taken, and the resolution adopted, ayes 73, nays 35.

Monday, April 11.—In the Senate, the resolution passed by the Assembly against the United States bank, was received and read.

Mr. Shearman moved to postpone the further consideration of the resolution until the 1st Tuesday in January next. It was premature, he said, and indiscreet.

A debate ensued, which occupied the remainder of the session.

In the Assembly, Mr. Birdsall presented a memorial from Lyman A. Spalding, complaining of injustice shown towards him by the canal committee, in their investigation and report relative to the memorial made by him against the canal commissioners in relation to the surplus waters at Lockport; and asking permission to be heard by counsel at the bar of the House.

The bills to incorporate the Chatauque county, and the Westchester county banks, were read the third time and passed.

Tuesday, April 12.—In the Senate, the question was taken on Mr. Sherman's motion, to postpone the further consideration of the resolution relative to the United States bank, and it was lost, ayes 13, noes 16.

After some further debate, the question was taken on the resolution, and it passed, ayes 17, noes 13.

In the Assembly, Mr. J. C. Spencer, from a select committee on the report of the comptroller relative to the Cayuga marshes, made a report, and offered a joint resolution, directing the attorney-general to proceed in the manner provided by law, to recover of the commissioners heretofore appointed to drain the Cayuga marshes, and of their treasurer, all sums of money for which they or any of them are accountable to the people of this state. Laid on the table.

The application of Lyman A. Spalding, to be heard by counsel at the bar of the House, was debated during the whole of the forenoon session, and finally rejected, ayes 29, noes 69.

In the evening session the Comptroller made a long report, agreeably to a resolution of the House, of the items of expenditure for the following purposes:—

Investigation of the charges of L. A. Spalding respecting the Lockport waters, amounting to $2.935.81.

Of charges relative to the investigation of the Morgan affair, amounting to $2,907.31.

Of the purchase of lands of the Indians, and removing them to Green-Bay, amounting to $18,845.34.

Of expenditures and annuities for Indians, during 1830, amounting to $16,565.61.

Of expenses connected with the investigation of the affairs of the New-York hospital and insane asylum, by a committee of the Assembly, appointed last year, amounting to $1461.75.

The rest of the sitting was spent on the finance bill. After a short time, the chairman reported to the Speaker that there was not a quorum present, and the house adjourned.

Wednesday, April 18.—In the Senate, the bills from the Assembly, to incorporate the Brooklyn and the Broome county banks, and the bill to revive the act incorporating the Whitehall bank, passed in com'ee of the whole.

In the Assembly, Mr. Andrews laid on the table a joint resolution, declaring that Congress have authority to pass laws to encourage domestic manufactures, &c.

The final question was taken on the bill to incorporate the Seneca county bank, and it was lost, ayes 85; one vote less than the constitutional majority. A motion to reconsider this vote was laid on the table.

The bill relative to the finances of the state, was again under consideration, and occupied the remainder of the day.

Thursday, April 14.—In the Senate, a communication was received from Nath'l S. Benton, a senator from the 5th district, resigning his seat. Accepted.

The bill from the Assembly to revive the charter of the Whitehall bank, was read the third time and passed, ayes 24.

A bill to extend the patronage of the state to the central asylum for the deaf and dumb at Canajoharie, for one year, was also passed.

In the Assembly, the resolution offered by Mr. J. C. Spencer, on Tuesday, relative to the commissioners for draining the Cayuga marshes, was taken into consideration, adopted, and sent to the Senate.

The House refused to reconsider the vote, rejecting the bill to incorporate the Seneca county bank.

The bill relative to common schools in Utica, was read the third time and passed. Also, the bill to incorporate the Seneca county bank, ayes 96.

In the evening session, the committee of the whole took up the bill from the Senate, for the improvement of the canal fund. But the house was soon compelled to adjourn, for want of a quorum.

Friday, April 15.—The Senate concurred in the resolution of the Assembly, in relation to the commissioners for draining the Cayuga marshes.

In the Assembly, the bills from the Senate, relative to the finances of the state, and for the improvement of the canal fund, passed the committee of the whole.

The bill to reduce the rate of interest to six per cent, also passed in committee of the whole.

FOREIGN.

Late and Important.—The ship Hibernia arrived at New-York on Wednesday evening last, from Liverpool, and brought London papers to the 20th of March. The news is twenty-one days later than had been before received, and is of an important character.

Poland.—The papers are filled with the particulars of several severe and destructive battles between the Poles and Russians. They took place on the 19th, 20th, 24th, and 25th of February, on the right bank of the Vistula, opposite Warsaw, and within one or two miles of that city. The Russians claim the advantage; but acknowledge the loss of 2500 men on the two first days; that the loss on both sides was severe on the third day; and on the last day when the engagement was general, they admit their loss could not be less than 5000, including several officers of rank. They also acknowledge that the Poles made a fierce resistance, and that it was not without the most desperate and continued efforts, that they were finally compelled to leave their positions and retreat into Praga, a suburb of Warsaw, on the right bank of the Vistula.

The Warsaw journals also give official accounts of these battles. The Polish army, it is said, consisted of but 40,000 men, with 60 pieces of artillery; which had to contend with 120,000 Russians, with 200 pieces of artillery.—The loss of the Poles, in the several engagements, is estimated at between 5000 and 6000, occasioned by the great superiority of the Russian artillery; and the loss of the Russians is stated at 15,000, including four general officers.

The German papers compute the loss of the Russians at not less than 20,000; and that of the Poles at 11,000, in killed and wounded.

A Paris paper says, "It is supposed that Gen. Diebitsch, seeing the impossibility of driving the Poles from their present position, will proceed towards Plock, for the purpose of crossing the Vistula there, and reaching Warsaw by the left bank of the river. The thaw, henceforth, will render the march long and difficult. It will require two months to accomplish all the movements necessary for investing Warsaw. The first campaign of Diebitsch is really a failure, and he must now commence a new system of operations, which will subject his different *corps d'armee* to laborious manœuvres across one of the most impracticable countries in Europe, on account of the nature of the soil, which is impregnated with water to the depth of several feet."

France.—An entire change took place in the French ministry on the 14th of March; but we do not observe the name of La Fayette among the new ministers.

A trifling disturbance took place in Paris on the 11th of March, which was soon suppressed, and for aught that appears, the city, at the latest dates, continued tranquil.

Belgium.—The Belgians have elected M. De Chokier, the vice-president of the National Congress, to act as *regent*, till they shall obtain a sovereign.

Italy.—Reports were in circulation in Paris, on the 13th and 14th March, that Rome had fallen into the hands of the insurgents, but subsequent advices contradict the rumour. The Austrian troops, it is stated, were marching into Italy; and were about to enter the duchy of Modena.

Great-Britain.—The reform bill had been introduced into the British Parliament, on the 1st of March. One of its provisions deprives every borough, having less than 2000 population, of a member in the House of Commons, and reduces the representation of other boroughs; amounting, in the whole, to 168 members. It gives about 150 new members to the large towns in England, Scotland, and Ireland; which will leave the number of members in the Commons, 595. The present number is 658. It also extends the right of suffrage to every householder who is rated the value of ten pounds a year; which, it is estimated, will increase the number of voters 500,000.

The accounts of the English grain market are favourable. The duty on wheat had fallen to 1*s.* per quarter of eight bushels; and all the bonded wheat and flour had been released.—Flour was at 36*s.* to 38*s*6, and the duty down to 7 1-2 pence per barrel. This news, however, appears to have produced but a trifling effect on the New-York market.

The celebrated Rev. Robert Hall, of Bristol, died on the 7th of March.

Specie from China.—It will be seen by the following letter, that specie is now returning from Canton, where it has been sent for a great number of years. It is often said that specie, like water, will find its level:—

Extract of a letter dated Canton, Nov. 15th, received at Philadelphia:—

"The change in trade is truly surprising. The export of specie from this country is very great. The Delight takes out to America twenty-four thousand dollars. The East-India company's ships have taken to Europe half a million."

DOMESTIC.

Indian War.—Extract of a letter from an officer in the army, dated Cantonment-Leavenworth, (320 miles above St. Louis, Missouri), 10th March, 1831, to a gentleman in Philadelphia:—

"Yesterday an express arrived from the Bluffs, bringing information that Mr. Vandeberg's party was attacked by the *Black Feet* Indians, on the Madison fork of the Missouri.—The Indians attacked them in the camp, at the dawn of light in the morning, and fought all day. At dark the Indians withdrew, and left forty killed, and a number of horses; the wounded not known, as they were carried off, but from the appearance of blood supposed to be a number. Mr. Vandeberg had one killed and two wounded; and eleven horses killed and fifty wounded. The information was received through Mr. M'Kenzie, who is at the Mandan villages. No other news from Upper-Missouri was received of any importance."

The Indians.—It is reported, says Poulson's Philadelphia Daily Advertiser, that the Cherokees will avail themselves of the mode suggested by the Chief Justice, of bringing the question to a decision on its merits before the supreme court. The editor adds; it is hoped they will. At least, it is of no use for them to remove, hoping to be more safe from the operation of state laws any where else. There is no spot belonging to the United States, where the general government can protect them any better than where they now are.

Missionaries Released.—The Cherokee Phœnix, of March 26, states that Messrs. Worcester and Wm. Thompson, after being kept in confinement several days by the Georgia guard, were discharged by Judge Clayton, on the ground that they were *agents* of the *government*—a ground not taken or thought of by the prisoners—Mr. Worcester as *postmaster*, and Mr. Thompson as *missionary*. The other four prisoners, Gann, Wheeler, J. A. Thomson, and B. F. Thompson, were required to find surities in $250 each, to appear at the court in September next, to answer to the charge against them.

City Bank Robbers.—In Philadelphia, on the 9th inst. a man calling himself John Ellis, but whose real name is Wm. John Murray, was arrested, and on him was found a sum of money ascertained to be part of that taken from the City bank. He was probably concerned with Smith in the robbery. He is a Scotchman, not long in the country.

Slaves.—An American vessel, conveying slaves from Alexandria to New-Orleans, was lately wrecked on one of the Bahama islands. The judge of the island has decreed that they could not be reshipped as slaves, but became free in that government. The conveyance from Alexandria to New-Orleans was legal by the laws of the United States.

The Court of Errors have ordered an extra session of that court to be held on the 4th Monday of August next.

Appointment.—Reuben Tower, a judge of the court of common pleas of the county of Oneida.

The following confession was found on the back of a one dollar bill on the bank of Darien, Georgia:—"*Milledgeville, Nov.* 28, 1829.

"This is the last dollar, which I can call my own, out of an estate of $10,000. And what have I lost? Not only my fortune; but my character is injured, and my health impaired.—Now, *young men*, take warning;—beware of *gambling*. I am this day twenty-one years old, far from any friend or relation, and know not where to lay my head!

"A ruined Young Man."

MARRIED,

At Vernon, on the 15th inst. by Rev. A. Garrison, Mr. *William Wheeler*, of Westmoreland, to Miss. *Almira Sherwin*, of Vernon.

At Prattsburgh, on the 31st ult. Mr. *Seymour Gookins*, principal of Franklin academy, to Miss *Fidelia Allen*, of Prattsburgh.

DEATHS.

In Worcester, Mass. on the 4th inst. *Isaiah Thomas*, Esq. aged 82. Mr. T. was the patriarch of American editors and printers, having established the Massachusetts Spy (now printed at Worcester) in Boston, more than sixty years since.

In New-York, on the 5th inst. Hon. *James Lloyd*, aged 61, formerly a distinguished Senator in Congress from Massachusetts. For some years past, in consequence of the feeble state of his health, he has resided principally in Philadelphia.

In Albany, on the 1st inst. Mr. *Jonah Scovell*, aged 86. He was in Gates' army at the capture of Burgoyne, when he received two balls in his left side, which he carried with him to the grave.

In Hartford, Con. on the 3d inst. *Jonathan W. Edwards*, Esq. son of the late President Edwards, of Union college.

List of Letters received at the office of the Western Recorder, during the last week.

A. Robbins, B. Heath, S. W. Johnson, G. W. Strong, A. P. Allen, R. T. Fairchild, John Newland, Jun. Allen Upson, Benj. Peabody, E. Barnes, A. H. Calhoun, G. W. Hickox, F. Deming, J. Cody, F. Leonard, Ja's R. Pynneo, N. Seymour, D. B. Bissell, Edward Bacon, Wm. Day, Stephen Haines, Rev. J. Sessions.

CONFESSION OF FAITH, &c.

JUST published, by Hastings & Tracy, the Confession of Faith and Covenant, adopted by the Presbytery of Oneida, February, 1831, and recommended to the churches under its care. Price $2 per hundred.

Also, Blank Letters of Dismission and Recommendation to other Churches, for Members of the Presbyterian Church. Price $1.25 per hundred.

April 19, 1831.

NEW STORE.

SAMUEL THOMSON, of the late firm of *Shearman & Thomson*, has taken the well known stand of the late firm of *Cooper & Ellis*, No. 68, Genesee street, two doors below the Ontario Branch Bank, and is now opening an entire new stock of GOODS, all purchased since the first of March, at the lowest auction cash prices, and for extent of variety probably not equalled in town. My lofts will be open to-morrow, for the exhibition of Carpets, a few pieces of which were imported expressly for village trade. I shall be happy to show them to those who have the curiosity to examine them. *Utica, April* 12, 1831. 15w3

BLACK & coloured Italian LUSTRINGS; Black & coloured Gros de Naps, (new style); Coloured and figured Mandarines, and mixed Canton Camblets, are now opening and for sale very cheap, by

SAMUEL THOMSON, 68, Genesee st.

April 12, 1831. 15w3

LEGHORNS.—Leghorn, Dunstable, Satin Straw, Gimp, & Ladies' & Misses' Bonnets, are for sale by the case, dozen or single, at uncommon low prices,

April 12, 1831. By SAMUEL THOMSON.

COLOURED French BOMBAZINS, and new style Merino Casimeres, are just received, by

April 14, 1831. SAMUEL THOMSON.

A SPLENDID lot of Lepin & Son's manufactured Merino SHAWLS; among them some white long Shawls, originally worth one hundred dollars, and will now be sold for less than one fourth the money: White and red Thibet, large and small size Adelaide, (a new article), and Adrianople Shawls, can be found at

April 12, 1831. SAMUEL THOMSON's.

PLAIN, striped and blond SATIN STRAW, in the piece, and every thing belonging to the Millinery Trade, for sale at uncommon low prices, by

April 12, 1231. SAMUEL THOMSON.

THREAD and Bobinet LACES, Lace Veils, Lace Chemizettes, and Byron Collars, are for sale at

April 12, 1831. SAMUEL THOMSON's.

SCARLET, Crimson, Green Embossed, and Water MOREENS, with Fringes to match, and Pulpit Trimmings generally: White and coloured Furnitnre, Coach, Military & Rug Fringes; Damask Table Cloths; Blue, drab and green Table, Stand and Piano Covers; all in good style, for sale cheap, at

April 12, 1831. SAMUEL THOMSON's.

L. D. HARDENBERGH,

WHOLESALE Grocery and Commission Store, No. 94, Broad-Street, New-York.

April 4, 1831. 14w4

SHEARMAN's

CARPET WARE-HOUSE,

No. 62, *Genesee Street, Utica.*

CONSTANTLY on hand, Kidderminster, Venitian, Ingrain, and Family-made Carpetings; Brussels and Wilton Rugs, Piano and Table Covers, Oil Cloths, India Matting, Moreens and Fringes, and Dry Goods generally.

N. B.—Fifteen bales fresh imported Carpetings, of superior qualities and elegant patterns, *just received*, and *more* will arrive on the opening of the canal.

ROBERT SHEARMAN.

April 12, 1831. 15

R. SHEARMAN,

NO. 62, Genesee street, is just receiving, and selling cheap for *money*, Lupin & Son's and H. Henequin & Co.'s superior Merino Shawls; Merino, Thibet wool, Cashmere, Barrege, Fancy, Bandana, Choppa, Romall, Spitalfields, and other Handkerchiefs; Ginghams, Calicoes, Italian Lustrings, Gros de Naps, Florences; Irish Linens, Sheetings and Diapers; Merino Circassians, Bang-ups, Fustians, Merino Cassimeres, Mixed Canton Cambletts, Pongees, Embossed and watered Moreens, Fringes, and most other articles usually found in a dry goods store; many of which have hard names, which he can pronounce better than he can spell.

April 12, 1831. 15

A WALLET LOST.

LOST, on the evening of the 4th inst. in Utica, a plain calfskin Wallet, containing Five Silver Dollars, about Nineteen Dollars in bank bills, and some small change. It also contained a receipt. Whoever will return said wallet, with its contents, to the Subscriber, or leave it with Mr. Isaac Merrell, in Utica, shall be handsomely rewarded. The money was all the Subscriber possessed, and was the savings of his winter's work. JOHN F. STRONG.

April 12, 1831. 15

CLINTON FEMALE SEMINARY.

THE Summer Term of this Institution will commence on Thursday the 12th of May.

Miss Royce has engaged Miss Caroline Lee, of Connecticut, for an assistant. She has been educated at the Troy Seminary, and has taught in her own state, with the approbation of her employers.

Terms.—For English Grammar, Arithmetic, Geography, History, Astronomy, Composition, Penmanship, Stenography, Map-drawing, Needlework, together with particular attention to Reading and Orthography, - - - - - $5 per quarter.

The same, with Rhetoric, Logic, Chemistry with experiments, the Rudiments of Natural Philosophy with illustrations, Elements of Geometry, Algebra, Moral Philosophy, Natural Theology, Evidences of Christianity, Drawing, Painting in Water Colours, and Velvet Painting, - - - - - $6 per quarter.

The same, with the French Language, 8 .. do.

For Botany, an additional charge of 1 .. do.

Lessons in Music, with the use of the Piano, exclusive of other branches, 12 .. do.

Board & lodging, $1.50 per week: Washing, 25 cts. per dozen.

The Public are already acquainted with the advantageous location of this Establishment.

The Institution is furnished with Maps, Globes, and a Cabinet of Minerals, also, a Library, for the use of the Young Ladies.

As experience ever evinces the necessity of daily exercise, for the preservation of health, and for securing vigorous intellectual effort, particular attention will be given to the pupils in this respect.

There will be four or five Teachers in the School, and they pledge themselves that there shall be no exertion omitted, in bringing forward their pupils in their various studies.

The Young Ladies who board in the Seminary will be considered as members of the family, and will receive particular attention, with regard to their personal appearance, and the cultivation of their manners.

If any Parents prefer that their daughters should board from the Seminary, they can be accommodated in good families, at no great distance.

There is a School Visiting Committee, composed of the scientific ladies and gentlemen of this and the neighbouring villages.

N. B.—The pupils will furnish their own candles, candle sticks, snuffers, and towels.

Clinton, Oneida Co. April 2, 1831. 14w5

CLINTON ACADEMY.

THE Female Department of this Institution will be opened for the reception of Young Ladies, on the second Monday in May next, under the care of Misses Catherine B. & Julia A. Hayes. The plan of the school is such, as to embrace all kinds of instruction, from the most simple elementary branches to those of the highest grade usually taught in female seminaries. The terms of tuition will be as follows:—

For reading, orthography, and plain sewing, $2 00

.. the above branches, with the addition of writing, arithmetic, and orthography, with definitions, - - - - 3 00

.. English grammar, geography, with problems on the globe, composition, history, chemistry, natural and moral philosophy, rhetoric, logic, and geometry, 5 00

.. Needle-work, of every description, drawing, & painting, in its various branches, 6 00

French, music, and botany, a separate charge.

The strictest attention will be paid to the manners and morals of the pupils. The branches above mentioned will be taught on the most improved plans now in use in the various schools of our country.

From the long experience of the elder Miss Hayes, and from the fact of her having been for several years the principal of a very extensive institution in Nashville, Tennessee, the Trustees, with much confidence, recommend the school to the patronage of an enlightened public. The male department will continue under the direction of the Rev. Salmon Strong, whose abilities as a teacher are well known, and who will exercise a general supervision over the female department. SAM'L COMSTOCK, *Sec'ry.*

Clinton, Feb. 21, 1831. 8w10

BARTON & BUTLER,

AT No. 54, Genesee street, are now receiving the most splendid lot of Fancy and Staple DRY GOODS, ever offered in this market. Their assortment is good, comprising almost every article in their line, and will be sold, *wholesale or retail*, at as low rates as the same can be furnished north of New-York.

April 5, 1831. 14

WHITE MORENO LONG SHAWLS, a splendid lot; Square Do.; Black & scarlet Long and Square Do.; just opened at No. 54, Genesee street.

April 5, 1831. BARTON & BUTLER.

MILLINERY GOODS, Brown Battiste, Satin Straw, White Crape, Assorted col'd Florences, Satins, Gro. de Naples, Gause & taffeta Ribbons, &c. just received by BARTON & BUTLER.

7-8 and 10-4 Damask Linen TABLE-CLOTHS, 6, 7, 8 & 10-4 Table Diaper, Irish Do. & Napkins, Ginghams, Prints, &c.; just received at No. 54, Genesee street, by BARTON & BUTLER.

IRISH LINENS, a splendid assortment, may be found at No. 54, Genesee street.

April 5, 1831. BARTON & BUTLER.

HARDWARE.

AYLSWORTH & HOLMES, at No. 129, Genesee street, offer for sale, a general assortment of Hardware, Cutlery, Sadlery and Cabinet Wares, at wholesale and retail. They are daily expecting their spring importations, direct from the manufactories in England, which, together with their present stock on hand, will make their assortment complete. Having facilities to procure their Goods at the lowest rates in Birmingham and Sheffield, they are enabled to furnish their customers at wholesale, with articles in their line, on the most reasonable terms and prices.

April 5, 1831. 14

TO MERCHANTS IN THE COUNTRY.

POMEROY & BULL have removed from No. 47, Front street, to the new Store,

64, WATER STREET,

(a few doors below Old Slip), where they will have for sale, on liberal terms, on the opening of spring business, an extensive assortment of WINES & GROCERIES, (*with the exception of Spirituous Liquors*), and respectfully invite their Friends, and Merchants generally, to call and examine their stock, and prices.

New-York, March 4, 1831. 10w10

TO LET,

For one or more Years,

A CONVENIENT two-story Dwelling-House, with a small barn, garden, &c. situate on Court (near Genesee) street. Possession given 1st of May next, or sooner, if required.

Also, a large and convenient Brick House, on the corner of Genesee and Court streets. Possession given the 15th of May next.

Also, two Brick Stores and Dwellings, on the corner of Genesee and Devereux streets. These buildings are designed for stores and dwellings, and are so constructed, that the whole may be used for private dwellings or boarding-houses. Possession given 1st of June.

For terms, apply to the Subscriber, living in Court street. SAMUEL FARWELL.

Utica, March 28, 1831. 13

POETRY AND MUSIC.

From the Christian Index.

A MORNING HYMN.

'Tis the rich hour, when gladsome waters leaping,
Smile in the beauty of the gorgeous sky:
When golden clouds o'er distant summits sleeping,
Like spirit-islands, bath'd in glory lie;
When to the south, to swelling gem-buds given,
Come the bland kisses of the loving air,
Burden'd with balm, and wandering forth in heav'n,
While sounds of brooks and birds are mingling there.

Wake! ye that slumber! and a glorious vision,
Richer than fancy to the mind can bring,
Will on the observant eye in peace have risen,
'Till gushes from the heart affection's spring:
For the broad sunlight, in rich floods descending,
Each hill and vale paints deep in quivering gold,
Gay light and music in one flow are blending,
Where amber clouds their graceful skirts unfold.

And while from vale to vale, like incense giv'n,
Sounds on the breeze of morn the Sabbath bell,
The chasten'd soul may lift its dream to heav'n,
Till the rapt heart seems kindling in the spell;
While, touch'd with day-beams, grove and fount & river,
In the soft beauty of contentment sleep,
How should man conquer passion's stormy fever,
And drink of peacefulness so pure and deep!

Why, when the anthems of the streams are swelling,
And the fresh blossoms odorous tribute yield:
When gales delicious of sweet buds are telling,
That humbly blooming bend in every field,
Why should man's heart no pure emotions cherish?
Why should its rev'rence and affection die,
When fragile buds and blossoms, born to perish,
Make glad the chambers of the open sky!

Philadelphia, 1831. W. G. C.

"Psalmodia Evangelica, &c. &c: By the author of Music of the Church, &c. E. Bliss, Broadway, N. Y."

"American Psalmody, &c. &c; to which is prefixed a new system of teaching musical elocution, &c. on the inductive plan, &c. Second edition, greatly enlarged, with alterations and improvements: By E. Ives, Jun. and D. Dutton, Jun. Hartford, New-York, and Philadelphia."

The Evangelist speaks of the recent appearance of these two works in terms of kindness and commendation. We have not seen either of them. Rev. Dr. Wainwright, pastor of Grace church, N. Y. is understood to be the editor of the former; which also embraces a short essay on the structure and use of the organ, by Mr. H. Urbin, organ builder. The first edition of the American Psalmody is in our possession.—The worthy editors, though both young, give evidence of talent in their undertaking.

As the editors of the Evangelist do not make any pretensions to musical knowledge, it will not be thought strange, that they should occasionally be found to say about an equal number of right and wrong things. They have done so in one of the notices above alluded to, which we are heartily sorry to see. No doubt the publishers of the work in question will regard this circumstance with equal regret. The Evangelist *means* well; but the policy it pursues, instead of merely removing the flagrant, the intolerable abuses of psalmody, would absolutely undermine and demolish the institution. Any thing, however, to keep the subject before the community. Take the following as a specimen:—

"What we are most desirous of promoting, is not an extreme degree of cultivation and fastidiousness in a few, but a general knowledge of the art of singing in the whole community, with abundance of good and useful tunes and hymns, for employing their skill in the service of God. We, therefore, have no fellowship with those, who, by their oracular criticism, and sneers, and ridicule, would seek to repress the well meant endeavours of any, to advance the knowledge of music, simply because their works may not in all respects correspond with the severest laws of musical composition. Not knowing any principle of *common sense* which should take music out of the laws which govern all other objects of human pursuit, we take it for granted that improvement is to be made more by the efforts of many, than by the labours of a few. And we doubt not that there are a multitude of men, whose knowledge of musical science is very moderate, who will yet perform, both by teaching and printing, an important office towards the advancement of sacred music; just as Webster's spelling-book, and the pains of the district schoolmaster, are the indispensable means of preparing persons to appreciate and make use of the highest efforts of the profoundest scholars. When scientific musicians, therefore, undervalue and despise the humble labours of those whose attainments are more scanty, they act as wise a part as scholars would, if they were to set themselves to criticise the lessons of a school book, because they had not the depth of research, the compass of thought, or the brilliancy of language, which mark the compositions of those who stand as lights in the world."

Here, as the saying is, "the shoe is on the wrong foot." The writer tells us, however, it has no application to the work he is reviewing.

Chamber Organs.—To a respected correspondent, who inquires whether some beautiful chamber organs, made portable, constructed with a swell, &c., would be readily disposed of in this village, we would say, it is impossible to tell, before the experiment has been tried.—The question belongs rather to the music-sellers than to journalists. This species of instrument, however, cannot be expected to take precedence of the piano forte, at least for the present; for fashion governs every thing, in secular music.

HISTORICAL.

EXTRACTS FROM GILLIES' COLLECTIONS.—No. III.

John Bradford, who finally suffered in 1555, was chosen after a year's residence in Cambridge university, fellow into Pembroke hall. Bucer, here falling into acqaintance with him, urged him to enter into the ministry, "which he modestly excused, for want of learning; to whom Bucer said—If thou have not fine manchet, yet give the people barley bread, or such as thou hast."

[Here it would seem, that a "short cut into the ministry," is no "new measure" of the present day.]

He soon after entered the ministry, and preached three years faithfully; but in the beginning of Mary's reign, he was arrested, condemned, and sent to "the counter; in which place, for the time that he remained prisoner, he preached twice a day, unless sickness hindered, and often administered the sacrament. Preaching, reading, and prayer, was his whole life. He ate but one meal a day, and that a spare one; and his continual study was upon his knees." His keeper had such confidence in him, that he would at any time let him go into the city to visit the sick, upon his bare promise to return at a given hour. The bishops often offered him life, if he would recant, to whom he would reply—"Life, with God's displeasure, is worse than death; and death, in his favour, is true life." To the young man who suffered with him, he said, "Be of good comfort, brother, for we shall have a merry supper with the Lord this night." He was a man of great self-denial; yet so humble was he, "from a sense of his corruptions, that he subscribed some of his letters out of prison thus—"The most miserable, hard-hearted, unthankful sinner, John Bradford; a very painted hypocrite, John Bradford; miserrimus peccatur, John Bradford; the sinful John Bradford," &c.

Ridley, who suffered the same year, used to read a lecture to his family at prayer time, giving a testament to each one who could read it. He was "marvellously careful that his family might give an example of godliness and virtue to others." He died joyfully, sleeping soundly the night previous, and in the morning dressing himself as neatly "as if going to a wedding."

Latimer, who also suffered at the same time, had, from a remarkably zealous papist, become equally active as a reformer.—"Many times he continued so long in fervent prayer, that he was not able to get up without help." He prayed, among other things, that "as God had appointed him to be a preacher of his word, so he would be pleased to give him grace to stand to his doctrine, that he might give his heart's blood for the same." ....."As he was burning, the blood ran out of his heart in such abundance, as if all the blood of his body had been gathered hither, to the great astonishment of the beholders, according to his former request, that he might be so happy as to shed his heart's blood for the truth."

Knox, though a man of undaunted courage, thought it his *duty* to save his life, by going from one place to another, to avoid persecution. He lived to see the reformation prevail in Scotland, and to visit Geneva twice, as a cotemporary of Calvin; and when he finally returned to Scotland, he preached boldly in defiance of the bloody threats of the Catholics, and finally died a natural death. Being asked if his pains were great, he said, "he did not esteem that a pain which would be to him the end of all troubles, and the beginning of eternal joys." ....."When called before Tonstall of Durham, and the Bishops, . . to give an account of his opinion about the mass, . . he did so sharply tax their idolatries and blasphemies, and by such arguments confute the same, that his adversaries were silenced." Men of all ranks were at his funeral. The Earl of Morton said, "Here lies the body of him who never feared the face of man."

Gilpin, who died a natural death in 1583, once escaped martyrdom only by the sudden death of the queen. He was learned, wealthy, charitable, self-denying, and full of christian courage. Even his enemies feared him, such was his sanctity of character. Being among the rude people of Northampton, "one had stolen his horses; whereupon hue and cry was sent abroad for Mr. Gilpin's horses. The fellow who had stolen them, hearing they were Mr. G.'s, fell a trembling, and presently carried them back again, humbly craving pardon and the benediction of Father G.; protesting that he feared he should be sent into hell, if he did *him* any wrong." Yet Mr. G. had his enemies, and among them one who had been greatly indebted to him for his education. This man stirred up the Bishop of Durham against him, who on some slight occasion suspended him. Shortly after, he was summoned to meet him and the rest of the clergy at Chester; and when present, was commanded to preach. He reminded the bishop of his suspension; but this was waived. He plead total want of preparation, while many others were prepared; but the bishop "commanded him to go into the pulpit, forthwith;" and he complied. Before leaving it, he proceeded in his application to reprove the enormities that were prevailing in that diocese. "And now, (said he), reverend father, my speech must be addressed to you. God hath exalted you, and will require an account of your government. A reformation of what is amiss in the church, is required at your hands; neither can you plead ignorance; for behold I bring these things to your knowledge this day; and therefore, what evils you shall either do yourself, or suffer by your connivance hereafter, you make your own," &c. "His friends, hearing him thunder out these things, much feared what would become of him; and after sermon, some of them told him with tears, that now the bishop had that advantage against him, which he had long looked for; to whom he answered—Be not afraid; the Lord God overruleth all; and if God may be glorified, and his truth propagated, God's will be done concerning me.—After they had dined together, (all men expecting the issue of this business), Mr. G. went to take his leave of the bishop. Nay, said he, I will bring you home; and so went along home with him to his house; and walking there together in the parlour, the bishop took him by the hand, saying, "Father Gilpin, I acknowledge you are fitter to be bishop of Durham, than I am to be parson of your church. I ask forgiveness for errors past. Forgive me, my father. I know that you have hatched up some chickens to pick out your eyes; but be sure, so long as I am bishop of Durham, no man shall injure you." Thus was ministerial faithfulness rewarded. That which was proposed for his disgrace, turned out to his great credit."

The sight of a man intoxicated, gives the best lesson of sobriety.

MISCELLANEOUS.

From the Spirit of the Coming Age.

GREAT FAITH.

"The reason why more success does not attend the preaching of the gospel in this country, is, simply, that success is not expected, as Mr. Fuller justly observes. Christians go forth to their warfare, not with an expectation of victory, but of defeat."—*Douglas on Prayer.*

But there must be victory on one side, and if the leaders of Immanuel's force do not expect it for themselves, they have exceeding *great faith*, in the devil. Is it not great faith, to think that he will defeat the Lord's hosts in a battle well fought by them; for who will insinuate, that they do not mean to fight courageously? although this might account for a defeat, without supposing the exercise of much faith in either of the opposing leaders. As matter of fact, however, great numbers in the christian world have more confidence in the success of Satan's plans, than in the power of the gospel, although he deceives them as to the real nature and object of their belief.

There may be a mistake, nevertheless, in supposing the *great faith* in question to be the cause of belief in the adversary's success. It is a common notion, that the Lord himself feels so little interest in the warfare, as to leave unassisted those who are warmly engaged in his cause. Defeat, in this case, is a natural consequence. But if an objector refers ill success to the will of the Lord, we cannot but admire the patience and resignation of men, who zealously fight the battles of the Lord for years, notwithstanding the continued manifestations of his will, that they should be uniformly defeated. Here certainly is great faith, when officers will freely throw themselves in the "imminent deadly breach," without the least idea of gaining their general any advantage.

We trust none of these valiant men are discouraged. That they may fight many a battle yet, is our sincere wish. It seems, however, that some of them have mistaken their armour, which may be a cause of their former defeats. We find in an old book, which occasionally treats of heraldry, an account of the "armour of God," which may aid them in discovering what the mistake is. The account may be seen in the fifth chapter of a munifesto, once addressed to a band of christian soldiers at Ephesus. We believe an entire fresh suit of this armour can be obtained at any time from the King's arsenal, by application to himself through his Son. It is particularly desirable in obtaining it, to get the true "sword of the Spirit." Its edge and temper are superior to any that can elsewhere be found. No Damascus steel, or Toledo blade, can compare with the metal of this sword. It is absolutely infrangible, and cleaves the hardest substances without the slighest injury to the edge. Suits of the armour in question have recently been tried, and found superior to all other. It is furnished gratis to all the King's true captains.

Much of the armour commonly used, is the fabric of the lower regions. While soldiers are sleeping at their posts, satan's emissaries steal their armour, and put in its place articles that appear pretty well in the eyes of most persons, though easily known to be counterfeit by the discerning. It may be readily detected, and will be found to consist of articles like these; a girdle of guesses or theoretic notions, unsupported by proper evidence; the breast-plate, usually sanctimoniousness, sometimes levity; shoes, either vaunted orthodoxy, or *dull* manuscript addresses; shield, sight, the helmet, desire of escape from punishment; and for a sword, the silvered word of man. Those who have not obtained a genuine suit from heaven, would be astonished that the deception has ever succeeded.

ACHIEVEMENTS OF PRAYER.

There resides in Brown township, an aged mother in Israel, and a member of the presbyterian church, of more than thirty years standing. About two months before the revival commenced, her heart was pained at the indifference to religion which generally prevailed in the neighbourhood, and the lukewarmness of Christians. She mentioned her fears to a pious neighbour, who agreed to unite with her the following evening at her house, in special prayer for a revival of religion.

This was a season of refreshing to those who attended, in all five or six persons.—They agreed to meet again, and at the next meeting several others attended. The meeting was attended weekly, and increased in numbers and interest. Shortly after this prayer meeting commenced, the only daughter of this mother in Israel was brought under conviction for sin, and in the fifth or sixth prayer meeting from the time above mentioned, obtained hope in Christ; and shortly afterwards the youngest son. This woman has three sons and one daughter. Two of the sons and the daughter are married. The two sons obtained a hope a year or two ago. But the wife of each, and the husband of the daughter, as well as the youngest son, are subjects of the present revival. Thus her whole family, (for she is a widow), are hopeful subjects of renewing grace. Nor is this all; the revival in Brown township commenced at the little prayer meeting already described, and from forty to forty-five will in probability have cause to bless God forever on this account.—*Cincinnati Ch. Jour.*

SINGULAR INCIDENT.

Several years ago there was a charity sermon given out to be preached on a Sabbath evening, in a dissenting chapel at a sea-port town of the west of England. When the preacher ascended the pulpit, he thus addressed his hearers:—"My brethren, before proceeding to the duties of this evening, allow me to relate a short anecdote. Many years have now elapsed since I was last within the walls of this house. Upon that evening the pastor of the congregation (of which many now present must have formed a part) addressed his hearers for the same benevolent purpose as that for which I am now about to appeal to you. Amongst the hearers came three evil disposed young men, with the intention not only of scoffing at the minister of God, but with their pockets filled with stones for the purpose of assaulting him.—After the minister had spoken a few sentences, one of the three said, "—— him, let us be at him now;" but the second replied, "No; stop we will hear what he makes of this point." The minister went on for some time, when the second said, "We've heard now; throw!" but the third interfered, saying, "He's not so foolish as I expected; let us hear him out." The preacher concluded his discourse without being interrupted, and then went home amidst the blessings of his hearers, and with the approbation of God in his heart. Now mark me, my brethren; of those three young men, one of them was executed a few months ago at Newgate for forgery; the second at this moment lies under sentence of death in the goal of this city, for murder; the other," continued the minister with great emotion—"the third, through the infinite goodness of God, *is even now about to address you; listen to him.*"

PREPARATION FOR THE PULPIT.

Massillon justly observes, that the want of prayer is the principal cause of the little good which the generality of pastors do in their parishes, notwithstanding they may exactly fulfil all other duties of the ministry. They think they have performed their part well, when they have performed what is commanded; but by the small advantage accruing from it, they might perceive something wanting. The minister who does not habituate himself to devout prayer, will speak only to the ears of his people; because the Spirit of God, who alone knows how to speak to the heart, and who through the neglect of prayer has not taken up his abode within him, will not speak by his mouth.

Philip Henry thus wrote upon a studying day: "I forgot, when I began, explicitly and expressly to crave help from God, and the chariot wheels drove accordingly. Lord, forgive my omissions, and keep me in the way to duty!"

NEW-YORK PRICES CURRENT.

CORRECTED FROM THE NEW-YORK PAPERS.

Ashes.		*Leather.*	
Pot, 100lbs.	$4 50a4 60	Sole, oak tanned, lb.	20a25
Pearl do.	5 50a5 65	—— hemlock	18a22
Candles.		Dressed up. side	1 75a2 67
Mould - -	9a10	Undressed do.	1 50a2 25
Dipped - -	9a	*Molasses.*	
Clover-Seed.		New-Orleans, gal.	28a30
Per lb. - -	a11	*Oil.*	
Coffee.		Whale, gal. -	34a35
Havana - -	9a10	Sperm, summer	65a67
Java - -	12a13	—— winter	80a85
Cotton.		Linseed, -	83a85
Upland - -	9a11	*Provisions.*	
Louisiana -	12a13	Beef, mess, bbl.	8 75a9 25
Alabama -	11a12	—— prime	5 62a6 25
Feathers.		Pork, mess	14 50a
Live American	34a36	—— prime	10 50a
Fish.		Hams, north. lb.	10a11
Dry cod, cwt.	2 37a2 50	Butter, N.Y. dairy	12a15
Scale - -	1 50a1 62	Hog's Lard -	8a9
Pickled, bbl.	3 00a3 25	Cheese - -	6a8
Mackarel, No. 1	5 87a6 00	*Rice.*	
Shad, Con. mess	8 85a8 50	Prime, 100lbs.	3 12a3 25
Herring -	2 27a3 00	*Salt.*	
Flax.		Turks-Island, bush.	45a46
American, lb. -	7a8	Liverpool ground	38a40
Flour & Meal.		*Sugar.*	
N.Y. super. bbl.	6 50a6 62	Havana, white, lb.	11a14
Western (canal)	6 75a7 00	—— brown -	8a9
Rye flour -	3 87a4 00	New-Orleans -	7a8
Indian meal	3 50a3 56	Loaf - -	17a19
Grain.		Lump - -	15a16
Wheat, northern	1 38a1 50	*Tallow.*	
—— western	1 50a1 56	American, lb. -	6a7
Rye - -	78a80	*Teas.*	
Corn, north yellow	70a75	Bohea, lb. -	32a34
Oats - -	40a44	Souchong -	44a75
Barley -	80a	Hyson-skin -	38a75
Beans, 7 bushels	7 00a8 00	Young-Hyson -	70a1 06
Hides.		Hyson - -	85a1 12
La Plata, lb. -	15a16	Gunpowder	1 00a1 30
S. A. horse, piece	1 50a1 60	Imperial -	1 00a1 30
Hops.		*Tobacco.*	
First sort, lb. -	12a13	Richmond, lb. -	3a6
Lumber.		Cuba - -	14a25
Boards, p. M.	15 00a16 00	*Wines.*	
Plank, pine,	25 00a30 00	Madeira, gal.	1 25a3 50
Scantling, pine	15 00a16 00	Port - -	80a1 75
Do oak	20 00a25 00	Teneriffe, L. P.	90a1 25
Shingles, bundle	2 50a3 50	*Wool.*	
Oak timber, sq. ft.	20a25	Merino, Am. fl. lb.	50a60
Hoops, per M.	35 00a36 00	—— pulled -	50a60
Staves, pipe	48 00a50 00	Common -	35a40
—— hhd.	35 00a36 00	Spinning -	33a40
—— bbl.	28 00a30 00	American Hatter's	80a85

BANK NOTE TABLE.

CORRECTED FROM THE NEW-YORK PAPERS.

New-York.		Newark Ins. Comp'y	par
City Banks - -	par	Trenton Banking Co.	do
Except Franklin	broken	Rathway Far. & Mec.	do
Long-Island Bank	par	Salem Banking Co.	1 1-2
Dutchess County -	par	Monmouth -	broken
Lansingburgh -	par	Franklin - -	do
Bank of Albany* -	1-4	Hoboken - -	do
Albany State Bank*	do	Paterson - -	do
Other Albany Banks*	do	Protection & Lombard	do
Newburgh* -	do	Jersey City, -	do
Orange County -	do	State, Trenton -	do
Catskill - -	do	All others -	1-2 a 3-8
Farmer's, Troy* -	do	*Pennsylvania.*	
Other Troy Banks	do	Philadelphia Banks	1-4
Saratoga County -	do	York - - -	1-2
Mohawk - -	do	Chester County -	3-8
Utica - - -	1-2	Delaware County	do
Geneva - -	do	Reading - -	do
Auburn - -	do	Pittsburgh - -	1
Ontario - -	do	Gettysburgh -	do
Central - -	do	Chambersburgh -	do
Chenango - -	do	Carlisle - -	do
Ithaca - -	do	Lancaster - -	do
Ogdensburgh -	do	Greensburgh -	do
Jefferson County -	do	Brownville - -	do
Wayne County -	do	Silver Lake -	50
Rochester - -	do	Others uncertain or broken	
Monroe County -	do	*Delaware.*	
Livingston County	do	Banks of this state	1-2
Middle District	broken	*Maryland.*	
Columbia, Hudson	do	Baltimore Banks -	3-8
Greene County -	do	Somerset & Worc.	broken
Washington & Warren	do	Cumberland -	do
Plattsburgh - -	do	Princess Ann -	do
Niagara - -	do	Elkton - -	do
J. Barker's Exchange	do	All others -	3-4 a 1
Maine.		*Dist. Columbia.*	
Bath - -	1-2	Bank of Columbia	uncer.
Waterville -	do	Alexandria Merch.	broken
Castine -	broken	Franklin - -	do
Wiscasset - -	do	All others - -	3-4
Kennebeck - -	do	*Virginia.*	
Passamaquoddy -	do	Banks of this state	3-4 a 1
Hallowell & Augusta	do	*N. & S. Carolina.*	
All others - -	3-4	Banks of these states	1 a 2
New-Hampshire.		*Georgia.*	
Banks of this state	3-8	Banks of this state	2 a 3
Vermont.		*Ohio.*	
Banks of this state	3-8	Chilicothe - -	4a5
Massachusetts.		Marietta - -	do
Berkshire Bank	broken	Steubenville -	do
Essex, Salem -	do	Farmers & Mechanics	do
Farmer's, Belchertown	do	New-Lancaster -	do
All others - -	3-8	St. Clairsville -	do
Connecticut.		Mount-Pleasant -	do
Norwich Bank -	par	Western Reserve	do
Eagle, New-Haven	broken	Columbus - -	do
Derby - -	do	Others uncertain or broken	
All others - -	1-4	*Miscellaneous.*	
Rhode-Island.		New-Orleans Banks	3
Pawtucket -	broken	Michigan - -	1
All others - -	3-8	Detroit - -	broken
New-Jersey.		Upper-Canada, York	3
State, Newark -	par	Kingston -	broken
Do. Elizabethtown	do	Quebec - - -	3
Do. New-Brunswick	do	Montreal - -	2

* Bills of these Banks, $20 and upwards, par.

SUNDAY SCHOOL BOOKS.

THE Depository of the American S. S. Union, in this village, has been recently replenished with Books for Sabbath School Libraries. Besides all the variety published by the American S. S. Union, a very valuable collection of approved Miscellaneous Works have been received.

Alexander's Dictionary of the Bible: Union Questions, 1st, 2d & 3d vols: Infant School Manual, new edition: Lessons for Infant Sabbath Schools, with plan for conducting an infant class: Cruden's Concordance: Henry's and Scott's Commentaries, &c. &c.

Periodicals.—Sabbath School Teacher's Magazine, at $1.50 per annum, in advance: Youth's Friend, at 25 cents per annum. These are published by the American Union, and circulated from this Depository about the 10th of each month. The Infant's Magazine is published monthly and sold at 1 1-2 cents per number.

SUNDAY SCHOOL JOURNAL.

Proposals have been recently made by the American Union, for publishing a weekly paper, with the title of "*Sunday School Journal, and Advocate of Christian Education.*" The specimen number of the Journal may be seen at the Depository. It is to be published regularly after the 1st of January, 1831. The price to single subscribers is $2 per annum. If not paid within three months after receiving the first number in each year, the price will be $2.50 per annum.

Subscriptions for either of the above Periodicals received, or orders for Books executed, by

EDWARD VERNON,
Agent A. S. S. Union, at their Depository in Utica, No. 187, Genesee street.

N. B.—The "Teachers Magazine," after this year, will be published quarterly, and will be sent to the present subscribers, unless notice to discontinue the work is received on or before the 1st January next.

Dec. 7, 1830. 49

ONEIDA TEMPERANCE HOUSE.

THE Public will understand, by the title assumed for this Establishment, that it is designed to be tributary to the great cause of Temperance; a cause which has enlisted the first talents and the purest benevolence and patriotism of our country. While the Proprietor would hope that he is not actuated by mercenary motives, in this enterprise, he would at the same time say, that in this, as in every other business of fair and honourable competition, he would solicit such a share of public patronage, as shall enable him to sustain his establishment, and thereby furnish the evidence of a growing public sentiment in favour of the doctrine of entire abstinence from the use of ardent spirits, and secure for himself the satisfaction to be derived from having contributed, in some degree, to promote so good a cause.

The location of the Temperance House is central, being opposite the Ontario Branch Bank, and near the post-office, reading-room, baths, &c. The House has recently been enlarged, and will be fitted up in good style. The best Wines, Porter, Beer, Cider, &c. will be provided at all times. Every attention will be paid to travellers that the Proprietor can bestow; and his best efforts shall be exerted to promote the comfort and supply the wants of those who may make his house their temporary home.

The House will be opened on the first day of May next. A few Gentlemen Boarders can be accommodated. N. SAFFORD.

Utica, April 6, 1830. 14

STEAM SCOURING AND DRESSING CLOTHES,

opposite the United States Branch Bank, where all orders will be attended to.

The Subscribers, having made additional improvements in the manner of colouring and scouring, desire to inform the public, that they have employed workmen directly from London, who have been extensively engaged in the business of steam scouring and colouring in that city, and who will now be engaged in their service. They desire to express their gratitude to the public, for the liberal patronage they have received, which has far exceeded their expectations.

Almost all colours which constitute gentlemen's dress, such as black, blue, drab, &c. will be restored to their original brightness and beauty, and warranted not to fade again; and all stains and blemishes perfectly extracted.

They hope that by constancy and promptness in their business, they shall secure the confidence and patronage of a generous public. ROBERT PAUL,
Utica, Nov. 5, 1830. WILLIAM PAUL.

THOMSON's CELEBRATED STOMACH RESTORATIVE, or *Anti-Dyspeptic* WINE BITTERS.

THE salubrious effects of this admirable Pectoral has been such, as to leave us to conclude that it stands unrivalled in the class of tonics, by any remedy now extant, for removing *Dyspeptic Affections*, restoring digestion, regulating the tone of the stomach, and thereby exciting the appetite. To those who live a sedentary life, the happy effects of these Bitters, for expelling faint, torpid feelings, the headache, &c. are most striking. They are good in all cases where the stomach has become weakened, or lost its tone, from the use of deleterious drugs, such as *calomel, opium, nitre*, and *ratsbane*. ☞ Prepared by GEORGE F. FOWLER, two doors west of Nail creek, West-Utica. Price $1 per bottle. *Utica, Jan.* 4, 1831. 1

MEDICAL SPECIFIC FOR THE CONSUMPTION.

A MILD and efficient remedy for this fatal disease was discovered by *Dr. Rafinesque*, Pulmist and Professor of Medical Botany in Philadelphia. It has cured or relieved six hundred persons, from Boston to New-Orleans, within two or three years. From three to six large bottles have effected radical cures. It is purely vegetable, fragrant and palatable. Patients actually become fond of it. It acts by medicating and healing the lungs, through the blood and air.

The Pulmist, or Art to cure the Consumption, has been published as a guide. Ample consultations furnished in difficult cases, at ten dollars.

The Pulmel and Pulmist sold in Utica, at the Philadelphia price, by WARNER & SOUTHMAYD, Agents. *Utica, Dec.* 7, 1830. 49

NOTICE.

THE Subscriber has removed his Medical Dispensary, to the corner of Genesee & Catharine streets, where he will keep Dr. ROBERTS' WELCH MEDICAMENTUM for sale; and also at the druggist stores of HITCHCOCK & SWAN, J. & W. WILLIAMS, WARNER & SOUTHMAYD, and H. STORRS & Co. Genesee street.

The Public are requested to take notice, that in future, every bottle put up by him will have his signature on the label which is on each bottle, and no others will be genuine. It is requested that this may be particularly noticed, as some envious, malicious adversary has made false assertions relating to its origin, preparation, and composition. The Subscriber assures the Public, that its composition is known only by him; and it gives him great pleasure that he is able to say, that in the short term of six months, since this medicine was offered for sale, it has been the means of restoring a number of valuable members of society to their usefulness in life; and he is constantly receiving the most cheering accounts of its great benefits. He could publish a volume of letters and certificates, were it necessary; but it is believed that the respectable letters and certificates already published will be sufficient. The bottles heretofore sent to my accredited agents, without my signature, are of the same quality as those with it.

The use of the Medicamentum is particularly recommended on the commencement of the warm season, and during its continuance, to prevent all bilious disorders and complaints of the bowels. It is recommended by physicians of the first respectability, to use gentle laxatives during that time, and medicines that support the stomach and bowels, and produce healthy secretions and excretions; and no medicine is better calculated to produce these effects than the Welch Medicamentum.

Utica, April 6, 1830. M. HITCHCOCK.

NOTICE.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five per cent per annum, for all sums that remain in my hands one month or more; giving the persons so depositing, liberty to withdraw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed.

Utica, Jan. 1, 1829. WILLIAM CLARKE.

THE MUSICAL CABINET,

OR a Collection of Sacred Music, comprising a great variety of Psalm and Hymn Tunes, Set Pieces, and Anthems, selected principally from the works of the most eminent ancient and modern writers, embracing all the variety of metres in general use, together with a concise introduction to psalmody; compiled and arranged by Alling Brown: Just received and for sale by *Nov.* 30, 1830. HASTINGS & TRACY.

TO DISCHARGE FROM DEBT.

[Pursuant to Revised Statutes, part 2, title 1, chap. 5, art. 3, relating to "voluntary assignments made pursunt to the application of an insolvent and his creditors."]

HUGH WYLIE, of Westmoreland, Oneida county; notice first published March 1, 1831; creditors to appear before Chester Hayden, Esq. first judge of Oneida common pleas, at his office, in the village of Utica, on the 11th day of May, 1831, at ten o'clock in the forenoon. 4w10

PETER PARLEY'S GEOGRAPHY.

HASTINGS & TRACY, publishers of the interesting little work, entitled, "Peter Parley's Method of telling about Geography to Children," now offer it for sale, and will supply Booksellers and others on the same terms with the publishers at Hartford. The previous publications of this author are well known; and the recommendations of the present work are numerous and respectable. *September*, 1330.

REMOVAL.

E. W. & T. ROUNDEY would inform their Friends and the Public generally, that they have removed from their old stand, to their new brick shop, on Jay street, a few rods west of John street bridge; where they will continue to make and keep on hand, a complete assortment of articles in their line, viz: *Cisterns, Hogsheads, Barrels, Tubs, Pails, Keelers, Kegs, &c.* Grateful for past favours, they hope, from the quality of their work, to merit a share of public patronage.

Utica, June 16, 1830. 24

SWAIM'S PANACEA.

PRICE TWO DOLLARS PER BOTTLE.

TO THE PUBLIC.—In consequence of the numerous frauds and impositions practised in reference to my medicine, I am again induced to change the form of my Bottles. In future, the Panacea will be put in round bottles, fluted longitudinally, with the following words blown in the glass, "SWAIM'S PANACEA, PHILADA." These bottles are much stronger than those heretofore used, and will have but one label, which covers the cork, with my own signature on it, so that the cork cannot be drawn without destroying the signature, without which none is genuine. The medicine may consequently be known to be genuine, when my signature is visible; *to counterfeit which will be punishable as forgery.*

The increasing demand for this celebrated medicine, has enabled me to reduce the price to *Two Dollars* per bottle, thus bringing it within the reach of the indigent.

My Panacea requires no encomium. Its astonishing effects and wonderful operation have drawn, both from patients, and medical practitioners of the highest respectability, the most unqualified approbation, and established for it a character which envy's pen, though dipped in gall, can never tarnish. The false reports concerning this valuable medicine, which have been so diligently circulated by certain physicians, have their origin either in *envy*, or in the mischievous effects of the *spurious imitations*. The Proprietor pledges himself to the public, and gives them the most solemn assurance, that this medicine contains neither mercury nor any other deleterious drug.

The Public are cautioned not to purchase my Panacea, except from myself, my accredited agents, or persons of known respectability; and all those will consequently be without excuse, who shall purchase from any other persons. September, 1828. WM. SWAIM.

WARNER & SOUTHMAYD, sole agents for Utica.
Utica, February, 1830. 51

DR. ROBERTS' WELCH MEDICAMENTUM,

FOR the cure of Dyspepsy, Liver Complaint, Jaundice, Cholic, Fever & Ague, Dysentery, Headach, Loss of Appetite, Flatulence, Hypockondria, Hysterics, Dropsical Complaints, and Heartburn. It also prevents all Bilious Disorders, and removes habitual Costiveness, Asthma, Strangury, Gravel, Rheumatism, Gout, and impurities of the Blood.

A person who uses this Medicamentum, will not require the use of the lancet, or any means of the healing art. It restores and revives the animal spirits, invigorates the system, removes nervous tremors, obtunds rheumatic and anthritic pains, and prevents their return. It cleanses the stomach of all morbid humours, which cause indigestion, acidities, headach and lowness of spirits; cures all bilious disorders, and all cholics of the stomach and bowels, almost immediately; inspires cheerfulness; gives comfort to the dropsical; takes away palpitation at the heart; gives circulation to the blood; restores bloom to the sallow or sickly cheek, and plumpness to the meagre habit; purges without pain, and banishes all cause of fever of every kind. It acts on the stomach, that great reservoir of the human system, a discaaed state of which causes all diseases. No alteration in the usual habits of life is required, but the abstaining from distilled spirits.

CERTIFICATES.

UTICA, *July* 17, 1829.

I certify, that I have been afflicted for several years, with liver complaint, indigestion, flatulency, pain in my breast and side, and have received the medical advice of the most celebrated physicians in England, Ireland, and New-York, which has done me no good. Providentially I have received some of Dr. Roberts' Welch Medicamentum, which has given me great relief, and I am able to attend to my business. It has restored my appetite, and relieved my liver complaint, indigestion, costiveness and flatulency, and I am in better health than I have been for many years. I do believe if I had taken the Medicamentum in the early stage of my complaint, I should have been cured immediately; and I recommend it to those who are so unfortunate as to be afflicted with these complaints. T. O'NEIL.

From Rev. Dr. Lansing, pastor of the 2d presbyterian church in Utica:— UTICA, *Jan.* 6, 1830.

DR. HITCHCOCK—Dear Sir—I have always been one of the number of those who have placed little confidence in *nostrums* or *specifics*; and for this reason, although I saw your advertisement of the Welch Medicamentum, I could not bring my mind to consent to use it. My sufferings from indigestion, during the past summer, were so severe as to materially affect my comfort, and my capacity for usefulness. I have reason to thank you, Sir, that on hearing of the state of my health, you sent me a bottle of your Medicamentum. I have taken it faithfully, and with entire success. I have not been visited with one of those turns of distress, which before were weekly periodical, since I began to take your valuable medicine. Could I receive the same relief which I have hitherto experienced, on the condition of taking it for life, I should cheerfully comply with such condition.

Your's, very truly. D. C. LANSING.

UTICA, *July* 17, 1829.

SIR—I have taken Dr. Roberts' Welch Medicamentum, according to direction, for a very severe attack of gout and rheumatism in one of my feet and legs. It was so severe, that I was compelled to use a crutch, when walking. After taking the Medicamentum, I commenced getting better; and in three days I am nearly well, and have put on my shoe, and can walk without difficulty. I am so confident that it is a valuable medicine, and ought to be known, that every person afflicted with gout and rheumatism may be benefitted by it, I have thought it my duty to send you this, and hope you will introduce it into general use. A. P. PAINE.

UTICA, *June* 10, 1829.

I certify that I was attacked with a very severe cholic. After taking two table spoons full of Dr. Roberts' Welch Medicamentum, I was completely cured. In two cases where I have seen it used for the cholic, it cured it in a short time. THOMAS BRYANT.

Sold by M. HITCHCOCK, at his Medical Dispensary, corner of Genesee & Catharine streets, Utica.
July 28, 1829. 30

DR. STERRY'S HAIR REGENERATOR, AND PURIFIER OF THE SKIN.

DR. STERRY, after much attention to the important subject of preserving the human hair, has, after many experiments, chemical and physical, been able to discover an article, which is now offered with the greatest confidence for the toilet, as the best thing ever discovered, from its softening and penetrating quality, to produce a good head of hair; to prevent it from falling out when baldness is appr